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POETRY.

For the Churchman.

A SUN-SET.

O, brightly waves the green old tree,
That in my childhood shadowed me:
'Twas here upon the grass I played,
And here my little grotto made,
And deck'd it, for I loved it well,
With gathered moss, and pearly shell.
Save that the winds are talking now,
To that old crone—yon blasted bough,
(A withered branch, yet dimly seen,
Deep-bedded in surrounding green;
Yet seeming, like that thing a part,
The world! and a poor broken heart,)
Above, the same bright leaves are hung,
Around, the same broad shadow flung,
That beckoned me when I was young.
My children 'round me in their play,
Are wandering where I used to stray:
Now o'er the brook—now o'er the green,
Where pebble bright or flower is seen,
And bring the trophies of their chase
To deck my sylvan resting place.

But, oh! what memories intrude,
To mar this peaceful solitude!
Visions that life has hurried by;
Its stern and dark reality,
The treasured words that here were spoken;
The household ties that death has broken;
The heart from ours that fate bid sever,
Parted for years—perhaps for ever.

Oh, who would live till age shall steal
The all of life save power to *feel*—
To feel alone in thought as years,
A thing of sadness and of fears,
A wreck upon time's loneliest shore,
And washed by mem'ry's billows o'er—
Tossed to and fro 'twixt death and life,
Rising and sinking with the strife,
But waiting till a mightier wave
Shall boom him onward to the grave;
His league with life so closely run,
Scarce seems for him to dawn yon sun,
Save as a wreck to *glare* upon.
Doomed like yon blasted bough to wave
'Mid the bright things of life—unblest,
Touched with the death-chill of the grave,
Without its hoped for guerdon—*rest*.

Alas! in reason's troubled hour,
Such thoughts will o'er the soul be driven—
Yet, born beneath the thunder shower,
The blossom bares its breast to heaven;
And faith looks upward from its grief,
Though sown in darkness, nursed by fears,
Till hope, unfolding like the leaf,
Brightens from tears.

Beside our door there lingers one
Whose gaze is on the *setting sun*,
As if its glory-beam inwrought
His mind, and fixed the hue of thought:
Perchance his soul, in heavenly dream,
Reads its own morrow in the beam;
And tranquil thought, like yonder ray,
Is presage of a goodly day;
For he is old, and death so near,
That oft he starts his step to hear;
Time rests upon his brow—but then
The tyrant *sways* but common men—
Years flung like storms a diadem.
  Upon a dreaded height,
The white locks drift around his brow;
Yet brightly o'er life's gathered snow,
Mind lingers, and its *sunset* glow
  Bathes age in living light.
With feeling chastened, not subdued,
Humbly the path of life he trod;
And life, and change, and solitude,
But taught his earnest spirit GOD.
He read the Midnight, and his power
Its starry alphabet revealed;
And found him, where the smallest flower
Traced his initial in the field;
His earthly sympathies o'erawed,
Twine 'round mankind and reach to GOD.
Children forget that he is gray,
And frolic round him in their play;
And e'en my infant turns from me,
To rest upon that old man's knee.

'Tis beautiful! to see him there,
With laughing lip his kisses seek;
Now playing with his silvery hair,
Then leaning on his furrowed cheek.
Beautiful Age! that thus canst twine
Life's rugged rock, and freely gives
Its bosom to the clasping vine,
Till desolation, hid in leaves,
Woos life's young climber, tired, to rest,
As mine, upon its aged breast.

"Come, father! speak of days agone,
Those palmy days of mind that shone,
So brightly, when "M'Fingal's page
Darted its lightning o'er the age."
Back rolled the heavy flood of time,
And laves again his manhood's prime;
Again, his memory gathered all
To which it clung in former years:
Again he trod the senate hall,
  At home with his compeers;
Again, around his social hearth,
Flashed wit, and repartee, and mirth,
Those golden links in history's chain,
Which only friendship can retain;
For veil'd from sight will ever roll,
The under-current of the soul;
Full swells the stream to many a lip,
But friendship! at the fount may sip,
True as the willow-wand to find
The hidden birthplace of the mind.

I had not marked the day-beams' flight,
But now, the dark fringed lid of night
Sinks heavy on the distant hill,
And busy life and thought grow still.
"And oh! why linger thus, my child,
An old man's broken tale to hear?
Unless it be, he said, and smiled,
A classic taste for ruins, dear!"

Ruin! the word sighed o'er his past,
For life was tottering to its fall,
And Memory is a mournful blast,
To sigh around its crumbling wall.
'Twas but a moment—faith had twined,
So close, where joys had dropped away,
Its ivy clasp was round his mind,
Another life, waved o'er decay!
Near fourscore years were there, to tell
Of towering hopes, that rose and fell,
Though not an earthly prop was riven,
But gave a broader glimpse of heaven.

And yet 'tis ruin! sad and lone,
Or Pharos of some deep unknown,
A trembling beacon, where this sea
Just empties in eternity.
Aside, the links to life are flung,
Its chain of hope is all unstrung,
Brother of early life! is gone,
And 'mid the past he stands alone—
  Alone! upon our sod.
And yet a noble structure! mind
Achieved the task by GOD designed;
GOD planned the temple—left him free,
And faith has *worked* its destiny;
Life! *shaped* its immortality,
  Till life has *imaged* GOD.

My infant boy has sunk to rest,
Upon his grandsire's aged breast;
  And folded in that arm,
That kindly bosom throbbing near,
Think you his spirit dreams of fear,
  Of *ruin*,* or of harm? S. W. C.

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* I think it was Fontenelle, who, when an old lady remarked that Death seemed to have forgotten them, replied, "Hush!—speak softly, or he will *hear* us."

COMMUNICATIONS.

To the Editor of the Churchman.

THE THEATRE.

(Concluded.)

It may be alleged, however, as a negative upon the effect which I seek from this array of authorities, that the theatre, in the early days of Christianity, was avowedly connected with idolatry, and was in many other ways opposed to the principles of the Gospel, and that this radical hostility to Christianity was an ample reason for the war of principle on the part of the Church; but that the theatre being no longer associated with an opposing system of religion, and reduced to a mere recreation, and capable of being made a school of morals, if not a powerful antagonist of immorality and irreligion, has lost the character which the fathers of the Church assigned to it, and does not now merit the severe condemnation passed upon it by them. There is some evidence above, that the theatre did not cease to be objectionable to the early Christians merely because it was discharged of idolatry; and *Bossuet* tells us, that those "must have read the Fathers very carelessly, who find, that, in the theatrical exhibitions of their times, they condemned nothing more than their idolatrous representations, or their scandalous and open impurities. They equally condemn the idleness, the enormous dissipation of spirit, the violent emotions so little becoming a Christian, whose heart should be a sanctuary of the peace of GOD, the desire of seeing and being seen, the criminal occurrence of looks, the being engrossed with vanity, those bursts of laughter, which banish from the heart all recollection of GOD, of his holy presence, of his awful judgments. In the midst of all this pomp and agitation, who, they ask, can raise his heart to GOD? Who would be bold enough to address himself to the Deity, and say, 'O, my GOD, I am here because it is thy will?'"(10) Nor must it be forgotten, that the objections of our own House of Bishops are levelled against the theatre "as it has been in every age, and is at present." Our bishops evidently saw no cause for discrimination. And in regard to its becoming a school of morals, the utmost that any one has expected of it, I believe, is, that it should merely uphold the law of society, and not that more extensive and deeper morality which is taught by the Gospel. Even the hope of making it useful to this extent, has been given up, in despair, by every author of any note who has attempted it. Nay, our own bishops assert that they "are not persuaded of the possibility of the thing, when they consider that the prominent and most numerous patrons of the stage are always likely to be the least disposed to the seriousness which should ever enter into whatever is designed to discriminate between innocence and guilt. While the opinions and the passions of such persons," they add, "shall continue to serve the purposes of a looking-glass, by which the exhibited characters are to be adjusted to the taste of so great a proportion of the public, we despair of seeing the stage rescued from the disgusting effusions of profaneness and obscenity; and much less of that mean of corruption, more insinuating than any other—the exhibiting of what is radically base, in alliance with properties captivating to the imagination."(11)

Those who are acquainted with the history of the stage in our own country, will not, I think, be willing to admit, that during the period, nearly a quarter of a century, since the solemn declarations of the Bishops, the theatre has gained any thing in the way of moral improvement, which can entitle it to any abatement of the severity of their opinion, or procure for it a more favorable estimation among the members of the Church. At that time, the high moral tone of public feeling on the subject, which led *Congress*, soon after the declaration of independence, to pass a formal resolution, recommending to the several states, "to take the most effectual measures for the *suppressing* of theatrical entertainments," as opposed "to true religion and good morals;" and several states to pass laws prohibiting the theatre,(12) had not entirely passed away; and though there were exceptions, yet in some of our cities, the fasts and festivals of the Church were respected by the suspension of theatrical performances, and some respect was paid to public morals in the selection of plays for exhibition; but these restraints have for years been disregarded, and I think no one can look upon theatrical exhibitions now as intended to produce any beneficial effect whatever, above mere pastime, or recreation, in the most popular sense.

The famous modern maxim, "the greatest good of the greatest number," seems, by a change of terms, to have become the law of the American stage, and *the greatest amusement of the greatest number*, tallies well with the older adage, "they who live to please, must please to live." Even in the *highest class* of plays which the stage appears willing to tolerate, what is bold, striking, passionate, and unnatural, presents the greatest attraction. "Its perfection and its boast"—to use the words of a late writer—"is to be fairly franchised from all the rules and restraints of common sense, and common nature; and if domestic events and social manners are the theme, all the natural ties, charities and emotions of the heart, are displaced by a monstrous progeny of vice and sentiment, an assemblage of ludicrous horrors, or a rabble of undisciplined feelings." "A play without intrigue and gallantry," says another writer, "would be no play at all; and yet this passion is, of all others, that which has produced the greatest degree of guilt and misery among mankind."

It is a well known fact, that in many of our smaller towns, where the religious feeling is sufficiently diffused to operate as a check upon attendance at theatrical exhibitions, a season is rarely suffered to pass without the performance of "*The Hypocrite*,"(13) or some other play of the same class, calculated, and most probably in many instances intended, to furnish the supporters of the stage with arguments against the Gospel, and to nourish the natural feeling of aversion to it.

I do not wish to weary the patience of your readers by pursuing this analysis farther at present; neither do I wish to dilate upon the heavy stride in the deterioration of the stage, effected by the introduction of foreign opera dancers. An exhibition, rapidly becoming general in the theatres of our country, so welcome to the gloating debauchee, so utterly opposed to all feminine delicacy, well calculated for the corruption of our youth, and so instantly followed, even in France, by the excommunication of the performer, who has devoted herself, not so much to an art, as to indecent personal exposition, will not be *defended* by the most lax moralist, and can be referred to only with disgust and sorrow by any friend to religion.

The length to which this article has been extended, admonishes me to bring it to a close. I cannot do so, however, without alluding to some facts, which, if not having a necessary connection with the stage, are so constantly found in its train, as to render it difficult, perhaps impossible, to separate them from it. Dr. Hawkins, in his Life of Dr. Johnson, makes this observation: "Although it is said of plays that they teach morality, and of the stage, that it is the mirror of human life; these assertions have no foundation in truth, but are mere declamation: on the contrary, a playhouse, and the region about it, are the mere hotbeds of vice. How else comes it to pass, that no sooner is a theatre opened in any part of the kingdom, than it becomes surrounded by houses of ill fame?" I fear that this remark may be applied to the theatres of our own country, to a very painful extent; and, in connexion with the notorious fact that the occupants of such houses are not only not excluded from our theatres, as they certainly would be were the theatre, in truth, a moral institution, but are, in many cases, admitted free of expense; and when to this we add the fact, open to the eyes of all observers, that tippling houses and gaming houses are invariable adjuncts of the theatre, through our whole land, we have presented to us a mass of corruption, the contemplation of which, in its power to contaminate society, makes the following strong language of the late English Roman Catholic Bishop, *Milner*, appear feeble. "It is my full and deliberate persuasion," he says, "that the extreme profligacy and irreligion of the present age, are more to be ascribed to the prevalence and credit of theatrical entertainments, than to any other cause whatever."

Under such circumstances, is it at all wonderful that the moral statistics of our larger cities frequently bring before us such facts as the following? Dr. Tuckerman, a late missionary to the poor of the city of Boston, stated, on a public occasion, that "of sixty able-bodied lads, from ten to fifteen years of age, whom he knew to be growing up under fearful circumstances of evil, *two thirds* had acknowledged to him, that the amusements of the theatre had led them to the sin of *stealing*, that they might attend its exhibitions, or to other sources of dishonorable conduct." And Professor Griscom, of your own city, in a report on the causes of vice and crime in New York, says, "Among the causes of vicious excitement, none appear to be so powerful as the *theatrical* amusements. The number of boys and young men who have become determined thieves, in order to procure the means of introduction to the theatre and circus, would appal the feelings of every virtuous mind, could the whole truth be laid before them. In the case of the feebler sex, the result is still worse; a relish for the amusements of the theatre, without the means for indulgence, becomes too often a motive for listening to the first suggestions of the seducer, and thus prepares the unfortunate captive of sensuality for the haunts of infamy, and a total destitution of all that is valuable in the mind and character of woman."

Painful as it is to contemplate such an array of facts in justification of the view taken by the Church in regard to the stage, yet I fully believe, with some personal knowledge of its character, and an anxious desire, entertained for years, to find it otherwise, that they are no wise exaggerated.

Much reflection, and many inquiries, have satisfied me, that the theatre is at present no wise improved from its condition in the days of the primitive Christians; that, in all probability, its irreligious and immoral effects have never been greater at any period of the history of the Church, than in our own day, and in our own country; that it has never been regarded in the Church as a debateable subject, but always, through its whole history, as an antagonist power, with which no peace was to be made; and that it must be classed under the category which I have quoted from you, in the commencement of this article, as "an unlawful amusement, involving deadly sin, and inconsistent with a state of grace;" and I offer to those who may yet think otherwise, this test of its character, in the language of *Bishop Wilson*: "He that is not satisfied that plays are an unlawful diversion, let him, if he dare, offer up this prayer to GOD before he goes: "LORD, lead me not into temptation, and bless me in what I am now to be employed."

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(10) Butler's Life of Bossuet.

(11) Pastoral Letter of House of Bishops, 1817.

(12) At this time plays were announced in the public prints as *Moral Lectures*, *Amusing Lectures*, or *Amusements*.

(13) It is no objection to this assertion that this play only opposes hypocrisy in religion. Its actual influence goes much farther, and the intention that it should do so is fairly imputed, when the occasions on which it is often brought forward are considered. Besides, religious hypocrisy needs no aid to hold it up to scorn, when detected, in our day.

For the Churchman.

A PAGE OF HISTORY.

THE RUINS OF KENILWORTH.

I meditate
On this world's passing pageant, and on those
Who once like thee majestic and sublime
Have stood; till bow'd beneath the hand of time,
Or hard mishap, at their sad evening's close,
Their bold and beauteous port has sunk forlorn!
Yet wearing still a charm, that age and cares
Could ne'er subdue, decking the silver hairs
Of sorrow, as with short-liv'd gleam the morn
Illumines, whilst it sweeps, the rifted tower
That lifts its forehead gray, and smiles amidst the shower.
[*Rev. W. L. Bowles.*

Every ruin has its peculiar and characteristic association—its silent admonition—its moral. We are taught and instructed by them. They are broad, open pages of history. And teeming pages are they likewise of man's ambitious devices and delusions. Their gray, sullen, and mouldering faces, obliterated, rent and disfigured by time, are always striking, always eloquent. They speak continually of the past. Their story is ever of departed greatness, of fallen grandeur and power—of earthly vanity—its frailty, its utter nothingness. Most striking, most serious and impressive is the sober solemnity of a crumbling ruin! Who that has ever gazed upon a majestic one, ay, even upon an inferior one, but has thought so? It is like gazing or looking upon the face of the dead: we are strangely moved and affected; we cannot repress our reflections or feelings. We behold the certain, the effacing finger of dreary decay upon an object once fair and beautiful, once powerful, once commanding admiration and delight. Now the hand of death is upon it. Sadness and melancholy then creeps over us. A solemn monitor is decay and death!—and so is the falling ruin! We do not check the current of our thoughts, the train of our soliloquies, in either instance. We muse and meditate upon the wreck before us, be that wreck the frail remnant of inanimate mortality, or the once strong and imposing portion of some costly fabric of chiseled stone.

To pursue the simile no further, however, but to peruse the perishing lineaments of a once noble edifice, do I now turn to this page of history unfolded in the picturesque ruins of Kenilworth. I stood where once the grim and warlike warder had looked out from his loop-hole within the castle-keep upon the dubious stranger seeking admittance. Here a little army of juvenile villagers proffered me guide-books, or themselves as guides, over the ruins. But I desired neither; preferring an undisturbed ramble over this arena of chivalry. I wished to recall the tale of the historian alone—to imagine I heard the trampling of warlike steeds—the sounds of spirit-voices mingling with the clangour and din of brands and trumpets—to fancy I beheld the fierce forms of the Saxon king of Mercia, Kenulph, Geoffrey de Clinton, Richard de Gray, the renowned Simon de Montfort, Roger Mortimer, Edmund Earl of Lancaster, Queen Elizabeth, and Dudley, Earl of Leicester. Each one of these celebrated characters, together with many others, have figured here as conspicuous actors, in the several ages in which they lived—this was once the brief stage upon which they acted. Where are these actors now? The breath of centuries has passed over the ashes of the Saxon King, Kenulph—the Norman de Clinton—even over the modern despoilers of this magnificent castle—the emissaries of Cromwell:

"The knights are dust,
And their good swords are rust,
Their souls are with the saints, we trust."*

"Their escutcheons have long mouldered from the walls of their castles. Their castles themselves are but green mounds and shattered ruins—the place that once knew them, knows them no more—nay, many a race since theirs has died out and been forgotten in the very land in which they occupied with all the authority of feudal proprietors and feudal lords."†

Thus has it fared with the founders of this castle, "the place that once knew them, knows them no more." Yet their imaginary forms appear to linger still about these crumbling ruins, and to tell us such renowned characters once lived, and took a part in the drama enacted here, so rife and replete with incident. Whoever visits this place, recalls to mind the many memorable events connected with these celebrated ruins—beautiful in decay. True, the palsied hand of time is upon them, yet it serves only to make them more impressive, more interesting. Historic actions never make so strong an impress upon the mind in reading of them, as they do when we stand over the spot where they were originally performed. The curtain of time then seems to roll backward, and with it our memory. This arena, once the scene of courtly revels, warfare, and rude pageants, in distant ages, is now before me. Here the bold baron, during feudal and Norman domination, held sway, and led forth his vassals to the combat. Here the minstrel and glee-man chanted his legendary lay, and the poet-warrior framed choice madrigals and war-songs to inspire bondman and retainer. Once these broad courts were filled with armed knights and soldiers, "bearded like the pard;" now they echo the peaceful tread of the loitering visitor and the weary hind. These enclosures once resounded with the hoarse bray of battle, the clash and ring of steel with steel, of shield warding off the ponderous curtel-axe. Where the lordly banquetings were wont to be held beneath the sumptuous roof, is now canopied by the blue sky of heaven. It has an inlaid floor no longer, but is covered with nature's softest carpet—the chosen nestling place for a flock of sheep! Thus we behold it now. But the mind and memory are alike engaged in recalling and dwelling upon the faded glories of the past, so indelibly impressed upon the face of this ruin. Busy fancy restores this glorious old fabric to its pristine beauty, and assigns each portion to its original founder, and occupant. From its origin, attributed to Kenulph, a Saxon king of Mercia, down to more recent times, when the Norman, Geoffrey de Clinton, Richard de Gray, the famous Simon de Montfort, Earl of Leicester, until Queen Elizabeth bestowed it upon her favorite, Dudley, Earl of Leicester, what a series of pictures are presented to the mind! What an infinite number of sieges, battles, and pageants have been witnessed here! A prominent act in this prolonged drama, but belonging to more recent times, was selected by Sir Walter Scott for illustration. The happy execution of that work has given additional interest to these ruins. Poor Amy Robsart, Leicester, Tressilian, and the villain Varney, are now identified with each tower and hall that displays its ivy-clad and crumbling projection to the curious visitor. The pen of genius has thus cast an abiding interest over Kenilworth, that promises to endure as long as the ruins themselves.

It was at the sober hour of even-tide that I approached these memorials so full of storied interest to the traveller. I seated myself upon a lofty and grassy mound formed by broken masses of the fallen castle. The boughs of a slender and graceful larch-tree drooped over my head. As it waved gently with the passing breeze, it seemed to sigh sorrowfully for the departed grandeur of Kenilworth. From my elevated situation I could easily trace out the entire extent of this once magnificent structure, its courts, its tilting grounds, terraced walks, gardens, and all the varied appendages appertaining to a royal demesne. The ruddy beams of the declining sun lingered pleasantly upon the time-tinted wall, the slender shaft, the once strong buttress, and the beautiful Gothic mullioned windows, making even decay appear lovely and heart-touching. A party of ladies and gentlemen were exploring the dismantled towers, vaults and halls—the boast of former days. The jocund laugh and the animating song would steal up from this happy group at intervals. Cheerful and enlivening did their gleeful voices resound among these roofless apartments and ruined towers. It awakened strange associations in the mind to hear these blithe sounds arousing the mysterious echoes of the past. It was pleasant to listen to the sweet melody of one female voice, as it rose with harmonious richness and floated like spiritual breathings among the crumbling arches and tottering fragments of these picturesque ruins, and then died away upon the summer's breeze. Truly delightful it was to sit and listen to that fairy-like music, enchanting as Ariel's, stealing upon the ear and blending so agreeably with the genius of the place. It was in unison with a scene like this, causing the mind to dwell upon the tales of other times, and involving the spirit, as it were, in a dream.

One of the most beautiful ornaments of these ruins is the ivy, which grows here luxuriantly, and binds the crumbling walls together. This very striking embellishment and kind mantle of nature, thrown so gracefully over tower and architrave, recites as eloquently as words, the impressive tale of departed centuries. This tale has been beautifully interpreted by Mrs. Hemans, in her impassioned and characteristic lines addressed to

THE IVY OF KENILWORTH.

Heard'st thou what the Ivy sigh'd,
Waving where all else hath died,
In the place of regal mirth,
Now the silent Kenilworth?

With its many glistening leaves,
There a solemn robe it weaves;
And a voice is in each fold,
Like an oracle's of old.

Heard'st thou, while with dews of night,
Shone its berries darkly bright?
Yes! the whisperer seem'd to say,
"All things—all things pass away!

"Where I am, the harp hath rung
Banners and proud shields among;
And the blood-red wine flow'd free,
And the fire shot sparks of glee.

"Where I am, now last and lone,
Qeenly steps have come and gone;
Gorgeous masques have glided by,
Unto rolling harmony.

"Flung from these illumined towers,
Light hath pierced the forest bowers;
Lake, and pool, and fount, have been
Kindled by their midnight sheen.

"Where is now the feasting high?
Where the lordly minstrelsy?
Where the tourney's ringing spear?
—I am sole and silent here!

"In my home no hearth is crown'd,
Through my halls no wine foams round,
By my gates hath ceased the lay—
All things—all things pass away!"

Yes! thy warning voice I knew,
Ivy! and its tale is true:
All is passing, or hath pass'd—
Thou thyself must perish last!

Yet my secret soul replied,
"Surely one thing shall abide;
'Midst the wreck of ages, one,—
Heaven's eternal Word alone!"

Ruins have ever been an inspiring theme for the poet and the historian, for they recall the dim chronicles of the past. The historian lingers near the ruined abbey, priory, or castle, to read or listen to the reverend tale of Time—to converse with the eloquent relic of antiquity—whilst there is an irresistible charm about the gray ivy-clad ruin for the poet. It is the constant inspirer of his muse—the continual theme of his song—the burden of his carol. Each broken fragment of sculptured stone addresses itself to his imagination like written words; their crumbling forms enkindle a world of thought within him. Here are his chronicles of old romance. He seeks the moated castle-wall, the roofless hall, the disjointed battlements, the donjon keep, and the ivied tower. They are his legends—his mystic or sybillic pages—from whence have sprung the most impassioned breathings of the lyre. Wherever the Gothic harp hath rung, the modern minstrel loves to linger, fancying he still hears the stately strains of Saxon, Danish, Norman, or Gallic troubadour floating upon the evening breeze. Chivalry awakes to the harpings of the wind—sighs out a responsive echo—and each memorial stone or Gothic arch rings out harmoniously with visionary voices. The shrill clarion, the warlike trumpet-call, the victors' shout, and the groan of the death-stricken, are alike heard by the quickened ear with feelings excited and alive to the strange emotions they suggest. The ivy, as it sighs with the passing breeze, recalls to his mind these dream-like reveries, mingled with a solemn and mournful voice, repeats the story of the past, and confirms the grave truth uttered of old, that "all things—all things pass away!" But they pass not away unheeded, unsung. The poet and the chronicler give renown and vitality to the ruin, no less pleasing to the careful reader of history, than that felt by the casual visitor when he beholds the graceful mantle of ivy with which kind nature decorates the falling ruin itself. D.

(*To be continued.*)

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* Coleridge.

† Sir Walter Scott.

For the Churchman.

COMPANION TO GENESIS.

Rev and Dear Sir,—In your paper of July 21st, 1841, I noticed an editorial upon the work bearing the above title. If your readers, after perusing that article, could have had any doubt remaining as to the views which you might on the whole entertain respecting the work, this must have been quite removed by the language which you make use of in a subsequent number of August 14; where, in an article headed "General Theological Seminary," while commenting on the resolution offered at a meeting of the Board of Trustees by Bishop Whittingham, "That a committee be appointed to inquire concerning the expediency of extending the course of study in the seminary to four years," you say "That some change might be advantageously made in the course of study, is probable; and an additional course in Biblical Interpretation on principles somewhat different from those adopted by Dr. Turner in his late work on the Book of Genesis, is one thing which by many will be thought to be highly desirable."

Language like this, as also indeed the whole tenor of your previous strictures, directed against one whose reputation both as a Churchman and sound divine I thought to be sufficiently established by the fact that the wisdom of the Church had invested him with so important a trust in her General Seminary, somewhat startled me. I resolved to look into the obnoxious book; and the result of my examination, however much self-distrust I may feel at differing from so high an authority, yet widely deviates, I am compelled to say, from that to which your investigations seem to have led. In short, I must believe, that your representations of the "Companion to Genesis" do injustice to the author, and lead to erroneous impressions of the nature and value of the work. Will you therefore, dear sir, of your courtesy indulge me so far as to admit into your columns an humble attempt to state what I conceive to be the principles upon which Dr. Turner has proceeded, and thus, by evidence *ex altera parte*, afford your readers a fair opportunity of returning their verdict of acquittal or condemnation.

The great leading principle which has governed Dr. Turner in this, as in all his other interpretations, is *Scripture itself*. The meaning of a passage requiring explanation is arrived at by a reference to the context, and by showing how the same original word is used in other places. This may be seen every where in the work. (Observe, e. g., how clearly he in this way establishes the literal sense of the six days' work of creation, pp. 164 et seq.; also his dissertation on the word Shiloh, pp. 378 et seq.) To the same end is called in the aid of the different versions, such as the Septuagint, Vulgate, Samaritan, Pentateuch, and Syriac; and also of the Targums, such as the Chaldee, that of Onkelos, or that of the Pseudo Jonathan. When the standard Jewish Commentators, such as Aben Ezra, Abarbanel, Maimonides, and others, who wrote in the Hebrew tongue, can confirm the desired meaning of a word, or throw light upon a patriarchal custom, they are also introduced.

If this be the true method for eliciting the meaning of Scripture, then is Dr. Turner right *in the main*, at least. If this be not the true method, why is so much stress laid upon a thorough knowledge of Hebrew and Greek in our Theological Seminaries? Why is Biblical criticism made necessary at all?

But it seems there is one class of these collateral helps employed by Dr. Turner, to which you manifest a most decided aversion—I mean the German authors. Now, sir, does this aversion extend to *all* German authors indiscriminately? Are there none in whom, or no one of their productions in which, you place any confidence? Would you willingly sweep away all which Germany has done in the way of sound Biblical criticism, or bring into the same condemnation with Dr. Turner all who have availed themselves of the very same aids? If so, what becomes of Bishop Marsh, of Bishop Lowth, of Bishop Jebb, of Archbishop Magee, of Bently, of Bloomfield, and a host of other our most accomplished divines who have not scorned the assistance afforded them by German researches? Nay, why are we every day using their Lexicons, Thesauri, critical editions, and other labors of similar description? And where can you find more judicious interpreters of Scripture than Hengstenberg, Tholuck, Lücke, and others, in all of whom you will find, besides other excellencies, a copiousness of extracts from the fathers, which must gratify even the most zealous stickler for patristical authority? See for example almost any page of Hengstenberg's Christology.

But I am not willing to believe, sir, that you would make a wholesale sweep of the continental labors in sacred literature. You would rather say, what is more reasonable, that *some* of its authors are to be approved, others condemned. And ought not then, your readers to have been informed by actual references, whether Dr. Turner sanctions the latter rather than the former class, before you wrote the fourth paragraph in the article referred to, in which you do most certainly convey the impression to our minds, whether intentionally or not, that the method adopted by your author tends to lead the student "by the descending grades of heresy and schism into the pestilential miasms of German Neology?" Never was an impression less founded in truth, or more unjust to any writer. The names upon whose authority Dr. Turner relies, are *not* of the neological school, but are the very same quoted over and over again by our ablest English expositors and critics; nor can a single passage be shown in the "Companion to Genesis," which savors of German Neology or Rationalism.

Or if to what is here asserted, you object the names of Rosenmüller and Gesenius, to whom the author occasionally refers, I answer, he refers to them not for their Neology, but for some incidental aid not involving their errors, and which they, as men of profound erudition, may be able to render him. Gesenius's Lexicon, I suppose, may be consulted for the meaning of a word in Arabic, without incurring the responsibility of his Neological fancies. And the opinion of Rosenmüller, that the notice of Zerah's death is a prolepsis in the history, may be stated without our being thought to hold the Mosaical account of creation as a mythus. A writer's authority may be valuable on some points, though rejected in others; and not unfrequently the more valuable on that account. Does the Treatise of Grotius de Veritate Religionis Christianæ become invalidated because he was not of the Church of England? Are the labors of Voss in establishing the authenticity of Ignatius's Epistles less valuable, because he was of the Dutch Reformed faith? Must Cambell's beautiful critique on the word ἀδης be repudiated, because he was a dissenter? or Paley's Evidences of Christianity, because the archdeacon, in his Moral Philosophy, would derive the knowledge of our duty from the teachings of utility? There is probably no author, past or present, who is perfectly sound on all points. We quote them, not for their error, but for their truth; and when we would make use of their statement of a fact or opinion, we have only to inquire whether their learning and other advantages qualify them to make such statement; and whether the matter necessarily involves their errors or no.

You moreover say of this work that "many of its statements and refutations of the puerile fancies of modern critics, tend, as it seems to us, quite as much at least as the 'conceits' of the fathers—to beget the habit of literary trifling and learned imbecility." I assure you, sir, that the genuine scholar will not recognize much of these qualities in such a work as Dr. Turner's. And by what signals are we to be warned how to steer clear of these "pestilential miasms" of which you complain—how are we to judge what views are to be "driven to the winds," and what authors are to be shunned, unless a specimen of their "fancies" is now and then submitted to our inspection? By turning to Pearson's demonstration of the pre-existence of Christ in his exposition of the Creed, you will find the bishop engaged in refuting certain fancies urged by the Jews and Socinians against John viii. 58, quite as puerile as any refuted by Dr. Turner. Indeed, if such a task be superfluous, no small part of that famous work might as well be struck out. For in every text expounded by the learned prelate, he is very particular in condescending to refute all the objections which are urged by Socinians and others, however puerile those objections may seem to us. Unless German authors are to be discarded altogether, Dr. Turner, by refuting these theories, has not only defended the Truth, but also incidentally afforded us the best criteria from which to estimate the respective value of those authors. And here let me add the testimony of my own observation elsewhere, that during the whole course of my instruction under Dr. Turner in the Seminary, one of the leading impressions which he endeavored constantly to fix upon the minds of the class, was that of great caution against the rationalizing spirit of the more unworthy German critics. But on this point, his own published sentiments shall speak. The extract is taken from No. XI. of his notes appended to his Translation of Planck's Introduction: "The translator avails himself of this opportunity to add, that although Dr. Planck was not of the Neological or rationalist school of Germany, yet he often speaks too favorably of those writers whose interpretations are thought by very able critics to be frequently loose, and too much accommodated in the Old Testament to Jewish views, which thus sometimes influenced their expositions of the New. I refer to such commentators as Grotius, Le Clerc, and J. D. Michaelis. The reader is hereby cautioned against acquiescing entirely in all the sentiments of the author relating to those writers." See also the preceding paragraph on Richard Simon.

Your remarks, Sir, would lead us to infer that Dr. Turner has relied entirely upon German authors. But I find his references no less frequent to Kennicott, Magee, Bishop Newton, Hooker, Lowth, Horsely, Richardson, Sale, and other honored names of the Anglican Church.

But another great deficiency, sir, which you find in Dr. T., is his neglect of the fathers. Had he been writing in defence of the Trinity, or of the expiatory nature of the Atonement, or of Justification by Faith; had his purpose been to establish the Apostolic Succession, or the practice of Infant Baptism, or the doctrine of the Eucharist, and not appealed to the fathers, he certainly would have omitted an important argument. But the case is otherwise in a work based upon Hebrew criticism; where the object is not to establish doctrines, but to explain historical facts. Has Horsley, in his new translation of Hosea, or Archbishop Newcombe in his version of the Minor Prophets, or Bishop Lowth in his lectures on Hebrew Poetry, appealed to the fathers any more frequently than Dr. Turner has done? Not at all; and the reason is obvious: How could the fathers be expected to present a critical exegesis of the meaning of the Hebrew Scripture, when they possessed not the qualification indispensable to such a result—a knowledge of the original language in which those Scriptures were written? Not one of them during the three first centuries, save Origen, (and what think you of his interpretations?) knew any thing at all about Hebrew. Had Dr. Turner paid them the deference you wish, he must have adopted the Septuagint as his basis; for they all, (not even Origen, I think, excepted,) till the time of Jerome, placed the authority of that version above the Hebrew, affirming that all the discrepancies between the two were owing to the interpolations, erasures, and alterations, by which the Jews had corrupted their copies. Would you, sir, were you about to publish a critical exposition of the Book of Genesis, deem it the most eligible way of impressing a suitable reverence for the fathers, to fill your notes with the allegorical trifling which abounds in the works of Justin Martyr, Irenæus, Clement of Alexandria, and other writers of the first three centuries? You must be aware that they so allegorized every thing in the Old Testament, that the book seemed more like a picture than a real history. Had they, save this, any uniform system of interpretation of the Old Scriptures, which might certify us what the opinions of the majority were upon difficult passages? Or if this were so, can we be infallibly assured that such uniformity of opinion would always be a safeguard? For instance, they held that the number of languages or dialects into which the original tongue was divided at the confounding of Babel, exactly answered to the number of the seventy; whom also they held to be divinely inspired, so that while confined by Ptolemy in separate cloisters and with no communication with each other, they each produced a version agreeing *verbatim et literatim* with all the rest. And yet, sir, you would have Dr. Turner make out a catena patrum for every place which he has to interpret. Why this would be an endless toil, and avail little when done, for the reasons just stated. Has Dr. Delany done this, whose lengthy ratiocinations upon that most difficult passage of the temptation, you evidently intend to lay before your readers as the very counterpart of Dr. Turner's unsatisfactory view. That author certainly, if he does not trouble us with Rosenmüller, neither does he show us the "beaten track of Catholic exposition." His observations are made on his own responsibility.

Dr. Turner however, should have shown us what the fathers thought upon the word Elohim. But has Bishop Hopkins thought necessary to do this, when he quotes the title in defence of the Trinity? I can very well conceive how the fathers may be witnesses of this sublime truth as delivered by the apostles, but not how they should know it to be developed in the term Elohim, any better than pious men of the present day, who have made the Hebrew the study of their lives. The word is indeed a corroborative proof in favor of the three persons, when that has first been established in other places of the Bible.

And with regard to an uniformity of opinion which Dr. Turner might have found upon this word, allow me to ask, what fathers Theophilus himself cites (whom you bring in from Horsley) to support his interpretation of the word? Who were Theophilus's fathers in this matter? Has he not, by thus omitting authorities, been guilty of the same fault with Dr. Turner? That his interpretation (which I believe to be the true one) however is an "assertion of the Catholic exposition of the text," is Bishop Horsley's own assertion.

The fact that the fathers have always held the great doctrines of the Gospel for which we at the present day contend, certainly constitutes an argument never to be relinquished; and the same may be said of their uniform interpretations of the principal texts from the New Testament upon which those doctrines are built. But that in a historical book like that of Genesis, in which the faith of Christians is not the express subject of revelation as subsequently by the mouth of Christ and his apostles, to hunt out all that the fathers have said upon every passage, is not to be required of any expositor, until men become more sensible to such kind of proofs than they are in these times.

But is it true after all that Dr. Turner has made no use of the fathers? Whatever may have been the result of your observations, sir, I remember to have seen in his book among others, the names of Justin Martyr, Eusebius, Austin, and Jerome.

I had intended to have replied to some remarks of yours upon the two only passages which you have thought proper to quote from the work. But as I dare not occupy more of your valuable paper, I must content myself with having attempted to sustain its general character against the imputations you have cast upon it. And allow me, sir, to conclude by expressing the opinion, that were you to summon a jury of all the ablest divines from both the English and American Churches, no one of them would, upon any evidence found in the Companion to Genesis, justify you in flinging associations of German Neology and Rationalism around the name of one who holds the position and bears the character of Dr. Turner.

Yours respectfully, J. T. C.

For the Churchman.

HOLY DAY OBSERVATIONS AND REFLECTIONS.

Wednesday, September 15th,
Friday, September 17th,
Saturday, September 18th.
Ember Days.
(Concluded.)

When our Saviour first vested His Apostles with ministerial authority, (St. Matthew 10, St. Mark 3: 14, &c., St. Luke 9: 1–6,) there was not a word used by Him which can be understood as conferring any power to appoint others. The same may be said of their second commission, when, in addition to authority to preach, previously given, and to baptize, which they had also exercised in their Master's name, they were endowed with power to pronounce a formal and effectual remission of sins. (St. John 20: 22, 23.) Nor is there any thing like a power of transmitting their office involved in the commission given to that other grade of ministers, the seventy. (St. Luke 10: 1–20.)

In St. Matthew 28: 20, we find the only language implying a power to vest others with the sacred office—"Lo, I am with you alway, even unto the end of the world." The application of this promise cannot of course be considered as confined to the Apostles themselves. It must have reference to their office, and to those who, in the several periods of the Church, were, by holding that office, to stand in their stead. It must, therefore, involve a commission, in perpetuity, for the appointment of such persons.

To whom, then, were this promise and commission given?

"Jesus came and spake unto them." These words, in the 18th verse of St. Matthew's 28th chapter, introduce the address which concludes with the promise and commission noticed above. On comparing this part of St. Matthew's Gospel with the corresponding parts of the others, it does not appear probable that this interview was the same with that noticed in the two verses immediately preceding. The latter was probably that at which was given the commission recorded in St. John 20: 22, 23. This is an instance of a circumstance of frequent occurrence in the Gospels—the omission by one writer of events recorded by others, and yet his continuance of the narrative without an apparent chasm. A careful comparison of the several Gospels will prevent all misapprehension, and all appearances of incongruity, that might hence arise.

The use, however, of the pronoun "them" in this passage of St. Matthew, evidently refers us to the persons mentioned in the preceding verses as those to whom Jesus spake; that is, "the eleven disciples," or in other words, the Apostles. To these were made the promise, and given the commission, expressed by the phrase, "I am with you alway, even unto the end of the world." None, therefore, can be regarded as the subjects of this promise and commission, except the Apostles, and those appointed under the commission. The seventy, therefore, cannot be supposed to have been included in this commission, although they were ministers of Christ. The Christian ministry, then, does not necessarily involve the power of imparting the ministerial commission. This was given to the Apostles only, and not to all Christ's ministers. Had one of the seventy attempted to ordain to the ministry without special authority to the effect given under this peculiar apostolic commission, he could not have conferred the Christian ministry, but would have been guilty of the rebellious and schismatic act of establishing another in opposition to that of Christ.

Whom, now, did the Apostles, by virtue of this commission, vest with power to perpetuate the ministry?

The first designation to office by the Apostles, as recorded in Acts 1, appears to have been accompanied with an extraordinary manifestation of immediate divine appointment, and consisted in the raising of St. Matthias to their own order.

The next is recorded in the 6th chapter of the same book. "The whole multitude of the disciples," by the direction of the Apostles, elected seven persons, on whom the latter, "when they had prayed, laid their hands." That these persons were thus set apart to the ministry, appears, as well from the solemnities used at their appointments, as from the fact of their having discharged the ministerial offices of preaching and baptizing. (Acts 8: 5, 12, 13, 38.)

Mention is also made of the Apostles' having "ordained *elders*." (Acts 14: 23.)

Of these elders, as an order of ministers, frequent notice is taken in the New Testament both under that name and that of Bishops. We find, also, in the apostolical epistles, notice of *deacons* as distinct from elders or bishops. It is believed there is no dissent from the Catholic opinion that these held the same office as that to which the seven were raised whose ordination is recorded in Acts 6.

Was the power of conferring their office on others vested in these bishops or elders, and deacons, or either of them? This power it appears from the original exclusion of the seventy, is not essential to the ministerial commission. The bishops or elders, and deacons, therefore, did not possess it as a matter of course. Did they by special appointment?

It will not be denied that this power is the most important one left to the Church, involving the most serious responsibility, and fraught with the most momentous consequences. We naturally, therefore, look to the apostolical writings for special notice of it, directions for its due exercise, and cautions against both its abuse, and its careless application. In Acts 20: 28–35, 1 Timothy 3, Titus 1: 5–9, and 1 St. Peter 5: 1, 2, 3, we find notices of the proper character, duties, and obligations, of bishops or elders, and deacons; but neither there nor elsewhere is there any intimation of their possessing the ordaining power.

It may be thought that there is an exception to this last remark in 1 Timothy 4: 14, where St. Paul speaks of Timothy's authority having been "given with the laying on of the hands of the *presbytery*." But besides that the term Presbytery may very properly mean an assemblage of Apostles, or others in the apostolic office, St. Paul, in his second epistle, speaks of the same authority as having been conferred on Timothy "*by* the putting on of" *his* "hands." (2 Timothy 1: 6.) Whoever, then, "the presbytery" might have been, "*with*," that is, at the time of, or in conjunction with," "the laying on of" whose "hands," Timothy's ministry was given, it was imparted "by the putting on of" *St. Paul's* hands, as the effectual means.*

There is nothing, then, in the nature of the office of the bishops or elders and deacons, to warrant the idea of their having been vested with the right to ordain. There is in the New Testament no recognition of this right as theirs.

At Ephesus, however, where there was a body of elders, (Acts 20: 17,) lived also Timothy. (1 Timothy 1: 3.) To *him* St. Paul gave particular directions for the choice of fit persons to serve as bishops, that is elders, the names being then promiscuously used, (Titus 1: 5, 6, 7,) and deacons; (1 Timothy 3,) and exhorts him to "lays hands suddenly on no man," (1 Timothy 5: 22,) but "commit the things that" he had "heard to faithful men, who shall be able to teach others also." (2 Timothy 2: 2.) To another individual, Titus, St. Paul wrote thus: "For this cause left I thee in Crete, that *thou* shouldest *ordain elders in every city*;" and gave *him* too directions for the choice of fit persons for holy orders. (Titus 1: 5–9.)

It is obvious from what has been said, that Timothy and Titus, in their ordinations, could show divine right, because they could show apostolic appointment. There is no ground to believe, and therefore we should not believe, that the elders or deacons could show the same. On the contrary, there is a degree of suspicion cast on the divine wisdom in the care and government of the Church, by supposing that they possessed the right, and yet had no directions for its due exercise. There is a degree of absurdity in supposing them to have the right, when the recognition of it in the cases of Timothy and Titus is so obviously *exclusive* in their respective places of residence. Let us suppose that in a community in which the doctrine prevails that all ministers are upon a par, and have, *ex officio*, the power of ordination, and in which there is a number of resident officiating ministers, some high tribunal vested with power to counsel them, should single out one, and direct *to* him, in exclusive terms, advice proper for them all, and recognise, in his case only, a right common to them all. Let us suppose, further, that the right of ordination rests in no one individual, but must be exercised by an assemblage of ministers; and yet one minister is addressed by an authority admitting this principle, and bound to it by divine appointment, as possessing this right fully in himself. To the sagacity of the reader it may safely be left to draw from these suppositions the respect due to the theory that either the elders or deacons in the apostles' time, possessed the power of ordination.

Therefore, most surely, if the elders or deacons had then ordained, they could have imparted no ministry but one of merely human appointment, and therefore not the ministry of Christ. Acting without authority, they could have conferred no right. Especially could not the power of transmitting the Christian ministry have been possessed by those whom they ordained; and therefore, to however remote a period, and by however regular succession, the ministry thus given might be handed down, it would still always be but a human, and not the divine ministry.

While our Saviour remained on earth, He impowered neither the Apostles nor the seventy to ordain. When about to leave the earth, He commissioned for this purpose the Apostles, and not the seventy. The Apostles gave the same commission to Timothy and Titus, with others, and not to the bishops or elders, and deacons. There is here a clear intimation of the divine will that the first of three ministerial grades, and that alone, shall possess the power of conferring orders. Had either of the others, in our Saviour's day, in the Apostles' days, or in the days of Timothy, Titus, and others similarly commissioned, assumed this power, it would obviously have been contrary to the will of Christ, and could not have conferred ministerial authority. And at what period of the Church were the subordinate grades vested, by Him who alone could vest them, with a right to change the hitherto divinely constituted order of things, and impart the heavenly commission? If this cannot be clearly shown, it surely follows that whenever this innovation has been, is, or shall be, attempted, it can have no claim to divine authority, and a ministry merely human must be substituted for that which Christ appointed.†

Most seriously then does it behoove every Christian to consider on whose ministry he attends;—who it was that undertook to act in the name of God, and invest him, by baptism, with the high and holy privileges of the Gospel covenant; and through whose agency he seeks participation in services and ordinances divinely appointed as means of grace and salvation. Is it one who can plead a regularly imparted authority to act for God in things pertaining to man's spiritual and eternal welfare? Far from the writer be the presumptuous decision, or even thought, that the ministry of none others can or will be blessed, or that divine grace will be imparted to none but those who seek it by the appointed external means. This would be to manifest great want of faith in Him whose overflowing kindness to the sons of men often brings good even out of the most flagrant evil, and whose blessed word warrants the hope of mercy for the humble and sincere, though, for no fault of their own, out of the appointed way of mercy. Where there is involuntary mistake as to the means of grace, the honest and good heart will, we may humbly hope, for Christ's sake, experience a gracious dispensation from Him who, though He binds us, cannot Himself be bound. And so of him, too, who is honestly in error respecting the required mode of applying to the means of grace and salvation.

All this, however, supposes the case of those only whom the Searcher of hearts sees duly interested in religious duty, and faithfully endeavoring to ascertain and fulfil it. It does not alter the nature of truth, nor in the least diminish the obligation of conformity *in all things* to the law and will of God, and therefore of seeking His grace and mercy in the way which He has been pleased to appoint. No finite being should dare to set limits to the mercy of Him whose compassions we all so largely need. Nor, on the other hand, should any venture to pronounce of any particular in the divinely required system of human duty, that it may be safely omitted.

The subject also commends itself to the serious consideration of every one who undertakes the functions of the Christian ministry. Whence came his commission? Who gave him his authority? Who could give it but God, either directly, or through an agency appointed for that purpose by Him? Can it be traced to either mode of appointment?

Perhaps the answer may partake of the specious doubts or the indecorous ridicule which sometimes meet the doctrine of *uninterrupted succession*. No other reply is necessary, but the short one with which man's objections to God's ways may generally be met—*Have faith in God*. Both reason and Scripture establish the truth that such succession is necessary in order to the maintenance, without perpetual supernatural interposition, of the divine commission of the ministry. That it, therefore, has been, and will be, accomplished, is a proposition the truth of which is to be tested, not by human theories of possibility, but by God's power and willingness to support His Church, and accomplish His own work. In the preservation, by His providence and grace, of His inspired word, and His commissioned ministry, which, if lost, man could not restore, we see a gracious manifestation, even in the midst of the most grievous corruptions which He has suffered to befall her, of the fulfilment of Christ's promise to be always with His Church, and not to suffer the gates of hell to prevail against her.

One word is perhaps due to a popular objection to the doctrines here inculcated—their *uncharitableness*.

Is the Congregationalist uncharitable for holding that a mere persuasion in a man's mind that he has gifts and graces fitting him for the ministry is not sufficient, without appointment by the Church, to authorize him to discharge its duties? Is the Presbyterian uncharitable for holding that lay-ordination, and ordination by but one minister, are not valid; but that the ministerial commission must be imparted by a presbytery? If not, where is the ground for the charge of uncharitableness against the Church, because she maintains the necessity of episcopal ordination, to lawful ministering in the word and sacraments? The maintenance of each and every of these principles, when sincerely entertained, if not attended with the imputation of bad motive, or the charge of wilful ignorance or error, or a presumptuous limiting of the extent of divine mercy, is not *uncharitableness*, but the proper result of *honesty of principle and opinion*. Indeed, where such honesty exists, Christian efforts to promote the principles and opinions embraced, are the genuine fruits of that charity which "rejoiceth in the truth." But still the carnal mind will maintain its opposition to God's truth. The avowal of that truth may often draw largely on the independence and boldness which it should ever find in the Christian heart. It may call for great faith to counterbalance the discomfiture arising from the world's censure, the displeasure of the ignorant, the timid, and the time-serving, and the severe trial which amiable sensibilities sometimes find in reflection on the *consequences* of our principles. But he must have very inaccurate ideas of the claims of truth, who will not be bold and independent in maintaining and defending it. He must have very unworthy ideas of God and of His Gospel, who will not, looking to Him for support, cheerfully encounter the world's censure and displeasure, and though an host of men were set against him, rejoice in being one of the little flock who are counted worthy to suffer shame for the name, the truth, and the Church of the Redeemer. His fears must greatly weaken his faith, who will shrink from what is obviously true, because of consequences. Let these rest, with humble prayer for their being overruled for good, with the wise and merciful Disposer of events. The Judge of all the earth will do right. Above all control Himself; possessed of full power to remit any of the requisitions of His laws; full of forbearance, long suffering, loving kindness, and tender mercies; knowing the mitigations of error presented by the almost infinite variety of their respective situations, over which men themselves have no control; and above all, known by every faithful Christian as the compassionate God, in whose mere and sparing mercy is the only hope of even the best of men; the tenderest sensibility ought not to feel a moment's pain in leaving with Him all the consequences of the binding nature of any of His requisitions.

Be it the fervent prayer, and in their several spheres, the faithful effort, of all true friends of the cause of Christ, that an union among His disciples may be restored, and perpetually maintained, "in the Apostles' fellowship"—that ministry of reconciliation which they received from their Divine Master, and the mode of transmitting which they established agreeably to His ordering, and under the guidance of His Holy Spirit: that, this primitive and evangelical of bond of Christian unity being restored, the way may be opened for the revival of that blessed state when the followers of the Lamb were of one heart and one mind, devoted to the best interests of their Master's kingdom, and seeking to advance them in ways and by means the most conformable with its divinely appointed order.

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Tuesday, September 21st.
St. Matthew the Apostle.

The saint of this day, called also Levi, was a publican, or receiver of customs. This office was odious to the Jews, on account of extortions practised by many who held it, and of the mortifying memento it perpetually presented of their subjection to a foreign power. Its name was proverbial for wickedness and disgrace. As our Saviour passed by where Matthew was engaged in his official duties, He bade him follow Him. The call was instantly obeyed. He left a lucrative profession, and attached himself to the humble and self-denying ranks of Christ's disciples, where he was in danger of encountering no small share of the obloquy of his former calling, without any of its worldly gain, or the enjoyments of which this might have been the means. He evinced the gratification which this change gave him by entertaining his new Master at a feast in his house, and then gave himself up to follow Him whithersoever He went. (St. Matthew 9: 9; 10: 3; St. Mark 2: 14, &c.; St. Luke 5: 27, &c.)

These are the principal events recorded in the New Testament of St. Matthew, whose authorship of the Gospel which bears his name, shares the full and indubitable proof which establishes the genuineness of the books generally of the New Testament. A few edifying practical reflections may be drawn from the particulars thus noticed.

Christ's selecting such an important auxiliary in His cause, from a station so unpopular, and so much despised in the community, confirms the argument drawn from the other Apostles' having followed the humble trade of fishermen. Both stations were unfavorable to the acquisition of influence, and rather calculated to bring contempt upon any enterprise, pretending to importance, in which those who held them might engage. And yet, through the instrumentality of such men, a new religion, opposed by prejudice, power, learning, and worldly interests, made its way against the most formidable obstacles, and the most cruel persecutions. Surely it was, and could have been, none other than the mighty power of God which wrought with them.

St. Matthew's readiness to obey the call of Christ, even to the abandoning of a lucrative profession, conveys a lesson to us all. Few are, indeed, called, in the course of Providence, to renounce their worldly pursuits for religion's sake. All, however, are required by the Gospel to cherish in heart, and manifest in character and conduct, a cheerful and decided preference of spiritual and eternal to all temporal things. They are to make religion their chief concern, and willingly sacrifice to its cause, whatever interferes with supreme devotion to its principles, affections, and duties. They are most scrupulously to avoid the covetous and mammon-serving dispositions which are so deadly hostile to the spirit of Christ's religion. They are, to the utmost of their ability—and that not grudgingly or of necessity, but with a cheerful spirit—to contribute to the comfort of the poor, whom Christ has been pleased to invest with a portion of His own claim to our worldly substance, and to the strengthening and extending of the holy influences of His Church in its legitimate peculiar work of advancing the glory of God, and the spiritual and eternal good of men.

Our Saviour's condescension in accepting the compliment paid Him by His new disciple, in entertaining Him at a feast, is evidence of His will that His religion should not be a barrier to the exercise and enjoyment of the social affections. The mode of expression used in this and various other places evidently intimates that the occasions of the kind on which our Lord attended were, many of them, characterized by no small degree of whatever of preparation might then have usually accompanied large entertainments. It is in the abuse, and not the grateful and moderate use, of the means of comfort and enjoyment which Providence affords us, that there is violation of Christian duty. But, on the other hand, it must be carefully remembered, that in every thing connected with worldly pleasure, the Christian is exposed to no small danger of excess. In our Saviour's example, too, we should well note, that for once that He mingled in social recreations, He was oft in retired prayer, in works of charity, piety, and self-denial, and in visits to the afflicted and the poor. Never, for a moment, did He sanction forgetfulness that however other things may, in a degree, enlist our attention, *but one thing is needful*; and therefore that *that one* should be supreme in our anxiety, and never be displaced from our remembrance and our care.

If such considerations are neglected, attention to any worldly pleasure or pursuit becomes sinful. But if we allow them to have—as, by God's grace, they will have to all good and true Christians—their proper influence, we may and should follow our Divine Master in the pattern He has left us of cherishing those friendly and social feelings which minister so much to virtuous sympathy, and to mutual kindness, respect, and happiness. Dies Sanctus.

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* Calvin, the father of the Presbyterian system, does not take the Presbyterian view of this matter. He regards the word presbytery as referring, not to Timothy's ordainers, but to his *office*. He would read 1 Timothy 4: 14 thus:—"Neglect not the gift of presbytery which is in thee, which was given thee by prophecy, with the laying on of hands."—*Poli Synopsis. In loc.*

† It is obvious that the writer has by no means attempted a full exhibition of the arguments in favor of Episcopacy. His design has been rather to state its fundamental principles, and draw the inquiring Christian into a just appreciation of it as a subject eminently worthy of serious investigation, and indeed claiming that investigation as the duty of all who would give an enlightened assent to the evangelical system, and adopt it as his rule of principles and practice. To such he commends as an excellent guide in their inquiries. "Works on Episcopacy," published by the late Protestant Episcopal Press.

For the Churchman.

New Brunswick, Sept. 11th, 1841.

Mr. Editor,—I am reluctantly compelled to occupy a part of your columns with a few remarks upon Dr. M'Vickar's second letter, which appears in this day's Churchman.

In the first place, the Rev. Dr. completely shuns or shifts the question at issue, when he proceeds upon the gratuitous assumption, that my former communication was called forth by any thing he had said or done in the Board of Trustees. He might have freely discharged "the duties of a Trustee," "without fear or favor," and without any remark or complaint on my part. I was aggrieved by, and complained of, the "injustice" and "misstatements" of his *published letter*. I alleged that he had *misrepresented* the action of the Board *to my injury*; and had "untruly and unjustly," and "carelessly at the least, charged me with Academic irregularity," &c. I complained wholly and solely of acts on his part, which, though done in the *assumed character* of "a Trustee," certainly did not pertain to "the *duties* of a Trustee;" whether compatible or not with "the feelings of a friend." *This was the sole issue between us.* I have now two or three "misstatements," or misinterpretations, to notice in his *second* letter; but for which I had now been silent.

The Dr. says—"So far as regards publicity of the facts, let the Rev. Professor, I must say, thank his own pen; for few would have heard of them, and surely no stir ever been made about them, but for his own unadvised letter communicating the same to the columns of the Churchman." Now, Sir, would not this language give the impression to any one ignorant of the facts of the case, that I had been so anxious for notoriety in this matter, that I *voluntarily* and *without occasion* blazoned forth my "dubious act," and *obtruded* it and myself upon the notice of the Church? But surely Dr. M'Vickar *knew*, that, "so far as regards publicity of the facts," that publicity had been given *first of all* in your *editorial* columns; and that my letter *followed*, and was intended to correct, your notice of my baptismal ministration. *It is not true*, then, that "few would have heard of them," (the facts of the case,) but for *my* "pen."

But the Dr. says—"*Surely no stir would have ever been made about them, but for* (my) *unadvised letter.*" Verily, Mr. Editor, this is quite an unexpected turn given to the whole matter! My sin, then, consisted,—not in *re*-baptizing; not in "symbolizing with [the adversary] in the unconsecrated place of its performance;" nor yet in "Academic disobedience," &c.; but—*in writing an explanatory letter!* Surely it *was* a most "unadvised letter," that brought such guilt upon its author's head! Dr. M'Vickar, then, it would appear, (in *this* paragraph at least,) adopts and confirms the exposition of my "sin," set forth in the Churchman of Sept. 4th, that "it is not the *act*—others have been equally guilty of that—but the *public* performance of the act, that has raised the cry of heresy, false doctrine," &c. I almost fancy myself in Sparta, and hear Lycurgus saying to me—"Steal, *and it is well*: Be caught, *and you'll catch it*."

The Rev. Dr. thinks that my language "erroneously implies" that "the *real* subject of condemnation" was the "baptism *by immersion*." To adopt his own words, "permit me to assure him that such an idea never entered my mind."

He "appeals" to me, "whether it be becoming, to bestow contemptuous phrase upon the "Font of Sprinkling." I answer—No: and I repel indignantly the *implied* charge of disgraceful irreverence. Had the Dr. *quoted my words*, it would have appeared that I censured, not the *font*, but those who have "reduced" it "to the dimensions of a wash-bowl," and "have wholly superseded the baptistery;" thereby making "*immersion*," which the Church allows and Dr. M'Vickar "reverences," utterly impracticable, save "in the unconsecrated place of its performance." I did compare, (not the *font* itself to a "*wash-bowl*,") but the "*dimensions*" of the one to the "*dimensions*" of the other. Am I bound so far to reverence the very *dimensions* of the font, that I may not without irreverence *measure* them, by referring to a familiar standard of comparison? I half suspect, that I had in mind at the time a passage of Dr. Wall, (the illustrious historian of Infant Baptism,) who says:—"The *fonts*, that have been built since the times I spoke of, are, many of them, built so small and *basin*-like, that a child cannot well be dipped in them, if it were desired." Unless perchance the unlucky and offensive comparison was suggested by the prevalent custom of making the font the mere container of a *bowl*, that for meanness and littleness might be aptly compared to the *basin*, which the Puritans in England honestly and openly substituted in room of the font, (putting it, not *in it*, but *in its place*,) and which Dr. Wall describes as "a little basin of water, about the bigness of a syllabub-pot." By the way, whence comes the "Font of *Sprinkling?*" (*Qu.* "*Blood* of Sprinkling?") The Church authorizes only "*dipping*" in water, or "*pouring*" water on, as alone answering to the "*washing* of regeneration."

Again, Sir; the Dr. asks whether it be "charitable, needlessly to alarm tender consciences, by the exhibition of it (baptism) on doubtful grounds, in the case of those already admitted by the Bishop to confirmation, and registered by faithful pastors as worthy communicants?" I know nothing, Sir, of that *charity*, which involves the sacrifice of *truth*, or of *duty*. To baptize under such circumstances is *right*, or it is *wrong*; and is accordingly "*charitable*," or *uncharitable*. If I believe a man to be in danger, it is "charitable" to tell him so; even though I "alarm" his "conscience." And, if the danger be real, the more "tender" his conscience, the better for him. To talk of "*needlessly* alarming," &c., and of "*doubtful* grounds," is to *beg the question*.

I am glad that Dr. M'Vickar disclaims all right "as a Trustee," to "remonstrate" with me in regard to my *Ministerial* conduct, and affirms that he "confined his resolution simply to the point of *Academic* discipline;" for I think that my former letter was a sufficient vindication of my *Professorial* conduct; and the Dr.'s silence may be presumed to admit this; though I could wish he had frankly acknowledged it. But I am sorry to be under the necessity of *re-affirming* my second allegation, that the Dr. "*might* have known, and *ought* to have known," that his charge against me, on the score of "Academic obedience," "was utterly baseless." I cannot but deem his "answer" a mere *evasion*, and that too by help of a quibbling interpretation of a *word*. To my charge, that he had carelessly and culpably overlooked the "explicit declaration (in my original letter) of my having sought and obtained Bishop Onderdonk's approval before performing the baptism,"—he answers, "that such 'explicit declaration' was noted by (him) at the time in (my) letter, as being very *un*-explicit; asserting merely, 'the Bishop of the Diocese was *consulted* by me,'—a qualified assertion, and but borne out by the Bishop's own statement before the Board,—an 'opinion,' but not responsible advice or direction." Now, Sir, if Dr. M'Vickar "*noted*" my declaration, and deemed it "*un*-explicit," would it not have been acting the part of "*a friend*," to have asked me what I meant, and how far I had been governed by the Bishop's "counsel," before proceeding, with Roman sternness, to fulfil, "without fear or favor," "the duties of a Trustee?" Surely he was bound to *know* (if possible) what the language of my letter meant, since, by his own showing, that letter was the sole occasion of the (his?) "stir" about the matter. But really, I find myself greatly at fault in my Churchmanship, if the Dr.'s be sound; for I had supposed that when I "*consulted*" the Bishop, (in a question which he only was competent to decide,) I was bound to be *guided by his counsel*. It is, I say, *quibbling* to allege that the Bishop's *counsel* is a mere "opinion, but not responsible advice or direction." For a Bishop cannot be neutral in such a case, if he would; his "*opinion*" is "*advice*;" his *allowance* is "*direction*." But I aver that I put *distinctly* and *directly* to the Bishop, the only question in which Dr. M'Vickar professes himself concerned "as a Trustee," viz., the question of *jurisdiction*; and that I received from him a *categorical* answer, which *governed my conduct*. And this the Dr. ought to have inferred from my first letter, or to have ascertained from me by personal inquiry.

In the Dr.'s concluding paragraph, he says,—"The error aimed at by my resolution, was *to bring under a recognized responsibility, what is now vague and homeless—the pastoral relation of the matriculated students of the Seminary*." Here is a *new* turn once more! My sin *now* consists in "using hospitality:" in taking under my protection a "homeless" wanderer; in acting the part of a pastor to "sheep without a shepherd!" For the Dr. says, "the pastoral relation of the matriculated students of the Seminary" is "*now vague and homeless*." In a former letter we heard of "Academic disobedience," of "the resident presiding officer of the Faculty," upon whose province I had intruded, &c. But *now* my offence has dwindled down to this, (over and above that "unadvised letter,") that *I did what was the business of nobody in particular*. A marvellous usurpation, truly, practised upon—Nobody!

But, Sir, I deny that the pastoral care of the Seminary is thus "*vague and homeless*." If it is a "cure of souls," even though it have no *local* pastor, it is (like every other *vacant* cure) "*constitutionally*" (by Christ's *commission*) in the hands of the Chief Pastor, the Bishop, who has a right to authorize whom he will, to minister in his stead. By such authority I acted. If, on the other hand, it be not a "cure of souls," then have the Students a right to select their own pastor, in common with all the other members of the Church. In either case, my position is impregnable.

I remain, very truly,
Your friend and brother,
John D. Ogilby.

To the Editor of the Churchman.

New York, Sept. 15, 1841.

Rev. and Dear Sir,—The letter of Dr. M'Vickar in the last Churchman is of a character so peculiar that I cannot consent to notice it further, than a plain statement of the facts to which it relates, may strictly demand. On page 301 of the printed proceedings of the Board of Trustees of the General Theological Seminary, is the following minute:

"The Rev. Dr. M'Vickar offered the following resolution, which was adopted:

"Resolved, That this Board and the Seminary are not responsible for the ministerial acts in administering the sacraments, of the individual Professors of the Seminary, and that such acts do but express the opinions and views of the individuals concerned."

This portion of the minutes was charged by Dr. M'Vickar in his letter of the 16th August, as containing a clerical error, in that it connected him "as mover—with a resolution which he said was not penned" by him, but was prepared and moved by Bishop De Lancey.

The subject to which this resolution referred being one of much interest both in and out of the Board, the charge of error in the only report by which the action of the Trustees was made known to the public, seemed to me a grave one, and in my letter to you of the 30th ult., I vindicated myself from that charge. In so doing I believe the declaration was made with sufficient clearness, that whatever suggestions were offered to him, either in writing or otherwise, by Bishop De Lancey, or by any other gentleman, Dr. M'Vickar was really the author and mover of the proceeding from first to last. I did not, however, mean to represent Dr. M'Vickar as "carrying the measure through the Board singly and in opposition to the will of its members," but he *introduced* it, and being introduced, the proper disposal of it involved a very delicate question. It is very easy to conceive that a large majority might be very much opposed to touch a matter, which, when forced upon their consideration, they could not pass by without some notice. Neither did I represent Dr. M'Vickar as accomplishing all he intended. Certainly he did not. His proposition was at first frowned upon. It was then that he took his seat "*at the Secretary's table, and with the Secretary's pen, and under the Secretary's eye*," during the progress of a somewhat irregular discussion, modified his proposition; and in doing so he "penned" more than one resolution. In passing from his original resolution of condemnation to the milder one which appears in the minutes, though the act may not have corresponded to his wishes, it was fully commensurate to his ability.

I used the word "penned" in my vindication, because Dr. M'Vickar had used it in his accusation. Of course I did not restrain its meaning to the literal sense, but as he had employed the phrase "was not penned," to charge error upon my report, I employed the words "was penned," to declare the charge groundless. I meant to say very distinctly, (as I mean now to say,) that the minutes are accurate, and that Dr. M'Vickar did offer the resolution relating to the ministerial acts of the Professors.

Allow me now to offer something in proof of the accuracy of the printed proceedings.

In the first place, then, I have in possession the resolution itself, in Dr. M'Vickar's handwriting. But, then, was he not merely a *copyist?* "In consequence of numerous interlineations" in the original, he "was requested," it is said, to make "a fair copy." He may have been requested to make, and possibly he did make, a "fair copy," but I was certainly so unfortunate as not to obtain it. The one in my possession is that with the "interlineations" and erasures, and a transposition. In a manuscript of six short lines, there is strong evidence that in the course of its preparation, it could scarcely have had less than *five various readings*. It proclaims itself an original. And when I add, that this manuscript is written on the same paper that contains another resolution written by Dr. M'Vickar, pending the same debate, *and during the same session at the Secretary's table*, I think you will fully justify me, Sir, in claiming for my minutes the support of Dr. M'Vickar's recorded authority.

Again; while this resolution was under discussion, a preamble to accompany and explain it was moved as an amendment.

This preamble (which, by a subsequent act of the Board, was withheld from the *printed* proceedings) was negatived. The question then occurred upon the resolution, and was decided in the affirmative. After the passage of the resolution I obtained it from Dr. M'Vickar, and then requested the gentleman who moved the preamble to write out that, and connect it with the resolution as it should appear on the minutes. I did this because, as the entire proceeding had excited more than usual interest, I wished every gentleman to have an opportunity of fairly reporting his own act. My request was promptly complied with. The gentleman instantly wrote the words as they appear on page 301 of the printed proceedings: "*Dr. M'Vickar offered the following resolution*,"—and then leaving a blank for the resolution which I held in my hand, he continued as follows—"*which being under consideration*," Mr. —— "*offered the following amendment as a preamble*,"—then follows the preamble which was withheld from the printed minutes.

This was kindly written for me by a gentleman, than whom no one is more generally accurate in such transactions, who was deeply interested in the discussion, who bore a conspicuous part in it, and who noted down what had transpired but a moment before, under his immediate observation,—which note, in his handwriting, is in my possession. *This gentleman is the "leading Trustee" referred to by Dr. M'Vickar in his last letter.* Surely, then, I have *his* recorded testimony also, in proof of the correctness of the published proceedings.

The occurrences I have just mentioned took place on the 24th of June. On the next day, the 25th, the last day of the session of the Trustees, the minutes of the preceding day were as usual read to the assembled Trustees, in order to correction, if correction should be needed. Dr. M'Vickar was present—the gentleman who offered the preamble was present—Bishop De Lancey was present—and other gentlemen were in attendance—who could not have failed to detect an error like that charged upon the report. They were all interested particularly in that part of the minutes. Dr. M'Vickar especially, declared that he came to the meeting with a desire to review, and if possible to reconsider a portion of the proceedings relating to the subject of the resolution in question. And yet with the attention of all aroused, and watchful—and that of Dr. M'Vickar evidently devoted to every word as it was read by me within a few feet of where he sat—the minutes, by a unanimous vote, were declared to be correct. I therefore, upon this evidence, re-assert my declaration of the 30th of August: Whatever suggestions may have been made by Bishop De Lancey, or by any other gentleman, in writing or otherwise—the resolution in my possession was penned by Dr. M'Vickar's hand. He penned it, I believe, as his own. He "offered" it as his own—it was adopted by the Board as his. I, with the kind assistance of the friend already mentioned, reported it as his. It was read to the Board on the next day as his, and in his presence, and in the presence of the friend who assisted me, and in the presence of Bishop De Lancey,—and by their vote, in unity with that of the Board, it was publicly and finally declared to be his.

I am, Rev. and Dear Sir,
Very truly, yours, &c.,
Edward Y. Higbee.

For the Churchman.

Mr. Editor,—The readiness with which the clergy of the Diocese so generally acceded, last year, to the Bishop's expressed desire that they should appear, at the opening of Convention in their official robes, gave great satisfaction, and added much to the solemnity of that interesting occasion. Let a brother Churchman express the hope that the few dissentients then observed will not again show an unwillingness to secure an entire uniformity.

May I hope to escape censure for presumption if I venture upon another suggestion? It is, that all the clergy who may be in attendance at the opening of the approaching General Convention, and at the Episcopal consecration expected to take place during its session, will conform to the usage in this respect, happily introduced into this and other dioceses. Should the suggestion meet the approbation of your brother Editors, perhaps they will give a hint to that effect.

By the way, are our good laity doing any thing towards proper arrangements for hospitably entertaining the members of the two Conventions about to assemble in this city?* Would it not be well for those who can conveniently do so, to make immediate report thereof to their respective pastors? A Churchman.

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* The Diocesan Convention meets September 29th, and the General Convention, October 6th.

For the Churchman.

DISABLED CLERGYMEN.

The excellent Bishop of the Diocese of Western New York, in his address to the recent Convention of that Diocese, remarks:—

"The collections for the Christmas Fund for disabled clergymen, resulted in furnishing an amount of funds beyond the most sanguine expectations; supplying additional evidence that where the Laity of the Diocese are appealed to for objects of substantial good, fully explained to them, they will not be wanting in liberality and zeal. The sum collected was $1007. The hearts of four of our suffering brethren have been gladdened by this most seasonable relief; and a fifth applicant has recently presented his claim for this aid.

"A similar plan has been adopted in the Diocese of Pennsylvania. To me, its success in this Diocese has been a matter of devout thankfulness to God, as it is of sincere congratulation to the Diocese at large. May we never grow weary in well-doing, in this important and touching department of Christian duty."

Mr. Editor, I would heartily respond to these sentiments of Bishop De Lancey, and would inquire, might not something similar be done in this Diocese? The object is distinct from that of the Corporation for the relief of widows and children of deceased clergymen, and therefore need not interfere. Most of our clergy have expended their patrimony on their education, and their salaries scarcely meet their current expenses. Their labors and cares are multiplied, and when sinking under them, when disabled by ill-health, or old age, to whom shall they look for the supply of their temporal wants?

The attention of Churchmen might be called to this subject through your paper; and the Bishop or the Convention of the Diocese might appoint the receiving and disbursing agents of so timely a charity. I have *five dollars*, placed in my hands by a lady, for this truly important object. P.

The following communication, which appeared in July last, is republished by request, in the hope that the subject will attract the immediate attention of the Church.

For the Churchman.

GENERAL THEOLOGICAL SEMINARY.

Lay Trustees.—As the time is approaching for the appointment of trustees, I would ask whether those who do not, and who (I therefore presume) cannot attend to the duties of their office, desire the compliment of a re-appointment? And if they do, whether it is right that they should be re-appointed? How few attend the meetings! Of those resident at a great distance, the casual attendance of some can only be expected. But of those residing in the dioceses of Connecticut, New York, New Jersey, and Pennsylvania, how meagre is the attendance of both clerical and lay trustees, but especially of the latter! At the late session, the average "per diem" attendance of the lay trustees was but *seven;* and several days there were but five—and of them only three out of some fourteen who live, or transact business daily, in the city. Again, it is with the greatest difficulty that the requisite number has been found to act on the Standing Committee, which consists of six clergymen and six laymen, besides the secretary and treasurer; and a new vacancy has just occurred, by the death of Isaac Lawrence, Esq.

I therefore repeat the question—shall those who do not attend be re-appointed? Let them each and all be asked whether they feel the proper interest in, and will attend to, the duties if appointed; and let no one be appointed, in this diocese at least, who will not give the pledge. It is practicable, and it is just to the Seminary and the Church. H.

We have seen a letter from Bishop Meade, dated London the 17th ult., in which he speaks of the great kindness every where shown him in his journey through England, Scotland and Ireland, and the great improvement in the character of the Church. He was about to visit Paris for a few days in company with the Rev. Mr. Andrews, who intends to spend the winter in the Mediterranean. Bishop Meade expects to return to America in the steamer Acadia, which leaves Liverpool on the 19th of the present month, so as to be present at the General Convention, which meets at New York on the 6th October.—*Southern Churchman.*

THE CHURCHMAN.

SATURDAY, SEPTEMBER 18, 1841.

TO CORRESPONDENTS.

"B. T." and "Laicus," in continuation of their respective subjects, have been received, but not in time for the present number.

In consequence of the length and urgency of our communications, we have been compelled to lay over some promised editorial matter to another week. "J.W." has shared the same fate.

The same reason has rendered it impossible for us to insert the interesting communication of "M." enclosing an extract from a letter of the Rev. Mr. Hill. Both shall appear in our next.

"C," and "E. W. W." are received.

"H." was not received until our paper was entirely made up.

The Theatre.—We commend the article on our first page to the particular attention of our readers.

CLERICAL AND PAROCHIAL REPORTS.

The following should have accompanied the Bishop's notice, in our last, respecting the Parochial and Missionary Reports:

NON-PAROCHIAL CLERGY.

Extract from Canon VII. of the General Convention of 1835.

"Every other clergymen not regularly settled in any parish or church, shall also report to the ecclesiastical authority of his diocese, the occasional services he may have performed; and if he have performed no such services, the causes or reasons which have prevented the same."

VACANT PARISHES.

Extract from Canon VII. of this Diocese.

"Sect. 3. In every case where a parish is destitute of a minister, the Register, contemplated by this Canon, shall be kept by some person appointed by the Vestry for that purpose; and the annual parochial reports shall be presented or forwarded to the Bishop by the wardens of the parish."

The Rev. Sturges Gilbert has resigned the parish of St. Peter's Church in Hobart, Delaware county, and accepted a call to St. Timothy's Church, Westford, Otsego county, N. Y., and wishes all communications to be directed to him at that place.

On Friday, Aug. 20th, the corner stone of Trinity Church, Carbondale, Pa., was laid by Bishop H. U. Onderdonk. Address by the Rev. Mr. Franklin. The Rev. Mr. McKim, minister of the parish, was also present. On the same day four persons of the congregation were confirmed.—*Banner of the Cross.*

Ordination.—On Thursday, August 26th, in St. Matthew's Church, Pike, Bradford county, Mr. George Watson, of Towanda, was admitted to the holy order of deacons, by Bishop H. U. Onderdonk. Morning prayer was read, and the candidate presented, by the Rev. Mr. Lane.—*Ib.*

Errata.—In "H.'s" communication of last week, for "friendly" read "finally."

In Dr. M'Vickar's communication, for "alternation" read "alternative."

DIED,

At Fishkill, on the 10th inst., Margaret Hooker, infant daughter of Rev. Robert and Sarah Shaw, aged 1 year and 7 months.

Near Georgetown X Roads, Kent Co., Md., on the first inst., *Miss Ann Williamina*, daughter of George William Wilson, Esq., aged 19. Beloved and lamented by all who knew her, for her amability and loveliness in every relation in life, it is the only consolation of her numerous friends, that she died in the full assurance of a blissful immortality.

CALENDAR.

SEPTEMBER.

19. Fifteenth Sunday after Trinity.
21. St. Matthew the Apostle.
26. Sixteenth Sunday after Trinity.
29. St. Michael and All Angels.

OCTOBER.

3. Seventeenth Sunday after Trinity.
10. Eighteenth Sunday after Trinity.
17. Nineteenth Sunday after Trinity.
18. St. Luke the Evangelist.
24. Twentieth Sunday after Trinity.
28. St. Simon and St. Jude the Apostles.
31. Twenty-first Sunday after Trinity.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Diocese of Connecticut. By request and on behalf of the Bishop of Connecticut. Wednesday, September 8th, consecrated St. Paul's Church, Norwalk, Fairfield county, erected in place of the old church of the same name. The instrument of donation by the vestry was presented to the Bishop by Mr. Jonathan Camp, Senior Warden, and read by the Rector, the Rev. William C. Mead, D. D. The sentence of Consecration was read by the Rev. Ambrose S. Todd, Rector of St. John's Church, Stamford, and Morning Prayer by the Rev. William Creighton, D. D., assisted by the Rev. Edward N. Mead, (both of this Diocese,) who read the Lessons; and the Sermon preached by the Bishop.

At the same time, admitted William Atwill to Deacons' Orders. Candidate presented by the Rev. Dr. Mead.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Sixteenth Sunday after Trinity, September 26, St. Mary's Church, *New York*.

NOTICES.

DIOCESE OF NEW YORK.

ANNUAL CONVENTION.

Notice is hereby given, that the Annual Convention, of the Protestant Episcopal Church in the Diocese of New York, will be held in St. Paul's Chapel, in the city of New York, on the Festival of St. Michael and All Angels, Wednesday, September 29th, at 10 o'clock, A. M.

By order of the Bishop,
And in behalf of the Secretary,
Anthony Ten Broeck, Assistant Sec'y.
New York, Sept. 7th, 1841.

The Annual Meeting of the Corporation for the relief of Widows and Orphans of Clergymen for the State of New York, will be held in St. Paul's Chapel, New York, on Thursday, Sept. 30th, at 7 P. M.

Samuel Seabury, Sec'y.
September 18, 1841.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

A stated meeting of the Board of Managers will be held in the Sunday School Room of St. John's Chapel, on Monday Evening next the 20th inst. at a quarter before 8 o'clock.

Wm. A. Duncan, *Recording Secretary.*
September 18, 1841.

N. YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

An adjourned meeting of the Board of Managers will be held on Friday next, the 24th inst, at half past 5 o'clock, P. M., at the Church Depository, 28 Ann street, to receive the report of the committee on the state of the Society. Wm. H. Bell, Sec'y.
September 18th, 1841.

GENERAL THEOLOGICAL SEMINARY.

The Stated Triennial Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States will be held in St. John's Chapel, in the city of New York, on Tuesday the 5th of October, at 5 o'clock, P. M.

Edward Y. Higbee, Secretary.
September 18, 1841.

BOARD OF MISSIONS.

The Triennial Meeting of the Board of Missions of the "Protestant Episcopal Church in the United States of America," will be held at St. John's Chapel, in the city of New York, on Thursday, the 7th of October next, at 5 o'clock, P. M. P. Van Pelt, Sec'y.
September 18, 1841.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS

The treasurer of the Committee for Domestic Missions, since his report of the 1st inst., has received the following contributions, viz.

From Calvary ch, Smithland, Ky, (a missionary station,) per Rev R Ash, $3 37; St Paul's ch, Pawtucket, R I, per E Wilkinson, treasurer, $18; St Peter's ch, Phil, by a communicant, $5; a missionary box, Philadelphia county, Pa, for Bishop Kemper, $5: Trinity ch, Oxford Philadelphia county, Pa, per Rev G Sheets, $40; Missionary Association of St Paul's Church, Phil, per Rev R Morton, $50; St Mark's ch, Orange, N J, $2; Mrs Ticknor, of Trinity ch, Columbus, Geo, per Rev W D Cairns, rector, $2; B H Punchard, Esq, of Christ ch, Andover, Mass, per S S Winston, Esq, $25. Total, $150 37.

J. D. Wolfe, Treasurer.
New York, September 15, 1841.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, since 1st inst, viz:

From "a lady of St Paul's chapel, New York," by the hands of Messrs Swords, Stanford & Co, donation, $20. "Female Missionary and Education Association of St Paul's ch, Troy," Rev R B Van Kleeck, rector, for Education fund, $40, and for Missionary fund, $160. St John's ch, Fort Hamilton, Rev J D Carder, rector, collections for Education fund, $2 45, and for Missionary fund, $5 19. St Peter's ch, New York, Rev. Dr Smith, rector, collections for Education fund, $31 45, and for Missionary fund $28 55. Total amount, $287 64.

C. N. S. Rowland, Treasurer,
September 15, 1841. 55 Water street.

CHURCH DEPOSITORY,

28 Ann-street.

Packages have been forwarded from the Depository during the week ending September 15, as follows:

1 package directed to Rev Henry Gregory, Syracuse, sent to Lord & Stebbins, Pearl street; 1 box to Rev John Burke, care of Thomas H Airey, Esq, Natchitoches, Louisiana, care of A Rivararde & Co, New Orleans, by ship Vicksburg; 1 package to Mr Austin Lilley, Dover, Ohio, sent to Messrs Chambers, Johnes, Keizer & Co, Pearl street.

CHURCH & PARLOR ORGANS FOR SALE.

The subscriber offers for sale the following organs:
ONE LARGE CHURCH ORGAN, with three sets of keys and pedals, twenty-two stops, couplers, &c. Dimensions, 19 feet high, 14 feet wide, 8 feet deep.
TWO SWELL ORGANS, calculated for small churches. Dimensions, 9 feet high, 5 feet 7 inches wide, 3 feet 3 inches deep.
ONE SMALL CHAPEL ORGAN, of four stops.
TWO PARLOR ORGANS, in elegant cases.
The above organs are now finished, and can be shipped immediately. Apply to HENRY ERBEN,
Sept. 18—tf. Centre street, head of Canal.

THE BRITISH MAGAZINE.

FOR sale at the Office of the Churchman, a set of this work from January, 1841. This is one of the most popular of the English Magazines connected with the Church of England, and the numbers for the present year are particularly valuable, as containing a set of Diocesan Maps for the kingdom of Great Britain. The numbers now offered for sale are offered at a considerable discount from the importation price.
Sept. 18—1m

STERLING OLD ENGLISH DIVINES.—The best Clarendon Press and other editions of the Works of the following eminent Divines, for sale by the Importers,
D. APPLETON & CO.
200 Broadway.
The Works of Isaac Barrow, D. D. in 8 vols. 8vo.
The Sermons and Expository Treatises of do. 2 v. 8vo.
The Works of Bishop Bull, in 8 vols. 8vo.
The Sermons of do. in 1 vol. 8vo.
The Works of the Rev. Joseph Bingham, a new edition, in 8 vols. 8vo.
The Works of Dr. Edward Burton, in 5 vols. 8vo.
The Works of Bishop Beveridge, in 9 vols. 8vo.
The Works of Bishop Berkely, in 1 vol. 8vo.
The Works of Dean Comber, in 7 vols. 8vo.
The Works of Archbishop Cranmer, in 4 vols. 8vo.
The Works of Wm Chillingworth, A. M. in 1 vol. 8vo.
The Works of Dr. John Donne, in 6 vols. 8vo.
The Works of Dean Graves, in 4 vols. 8vo.
The Works of Bishop Hall, in 12 vols.
The Works of Bishop Horne, in 4 vols. 8vo.
The Works of Bishop Hurd, in 8 vols. 8vo.
The Works of Mr. Richard Hooker, in 2 vols. 8vo.
The Works of Bishop Keble, in 4 vols.
The Works of the Rev. Charles Leslie, in 7 vols. 8vo.
The Works of Bishop Porteus, in 6 vols. 8vo.
The Works of Bishop Reynolds, in 6 vols. 8vo.
The Works of Archbishop Sharpe, in 6 vols. 8vo.
The Works of Archbishop Tillotson, in 10 vols. 8vo.
The Works of Bishop Van Mildert, in 6 vols. 8vo.
The Works of Bishop Warburton, in 13 vols. 8vo.
D. A. & Co. respectfully beg to state, that their stock is now very complete in the several departments of Theology, to which additions are constantly being made. They have just issued their Catalogue of Imported Books, to which the attention of ministers is invited. Sept 18.

GOVERNESS WANTED, to take charge of a small school in a private family. One qualified to teach the higher branches of an English education, with French, Drawing, and Music, would hear of a desirable situation by applying to E. G., near Leonardtown, St. Mary's county, Md. References given and required. Sept. 18—7t$

ST. THOMAS' HALL, FLUSHING, L. I.
F. L. Hawks, D. D., Rector.
THE next term at this institution will commence on the first of October ensuing, by which time all the arrangements will be completed for the comfortable accommodation of the full number of pupils that will be received. As it is desirable that the duties of the establishment should be resumed at the appointed time, it is hoped that parents who wish to enter their children will make an early application, and that those already belonging to the institution will report themselves punctually on the first of October.
September 11, 1841.

THE REV. DR. WAINWRIGHT'S COURSE OF INSTRUCTION FOR YOUNG LADIES,
IN Sacred and English Literature, History and Philosophy, will commence in the beginning of October.
For further information, application can be made at No. 10 Hubert street, daily, except Sundays, between the hours of 10 and 11 o'clock, A. M.
Sept. 11.—3t.

DR. BARRY's CLASSICAL & COMMERCIAL ACADEMY,
No. 411 *BROADWAY,*
IS Re-opened for the reception of Students after the August Vacation. For cards containing terms, &c. apply at Mr. Lockwood's Bookstore, or to the Principal as above mentioned. Sept. 11—4t$

MRS. & THE MISSES WOOD'S
Boarding and Day School for Young Ladies,
No. 42 Barrow-Street, Washington Square,
RE-COMMENCED on the 9th inst. The system so successfully pursued, of allowing Day Pupils the advantage of preparing their lessons under the superintendence of one of the Teachers, in a great measure obviates the difficulty of studying at home.
Sept. 11—6t

CHURCH AND PARLOR ORGANS, AND SERAPHINES.
THE subscriber begs leave to inform his friends and the public in general, that he has commenced manufacturing the above articles of the very best quality. Having been practically engaged in every branch of the business for upwards of 20 years, (for the last 9 with Mr. H. Erben of this city,) he flatters himself he can give perfect satisfaction to all who may favor him with their commands. W. F. BERRY,
Manufactory 140 Fulton-street, New York.
N. B. Instruments tuned and repaired, packed or removed, on the shortest notice, either in town or country. Sept. 11—3t$

THEOLOGICAL SEMINARY
Of the Protestant Episcopal Church in the Diocese of Virginia.
The Faculty.
Rt. Rev. Richard Channing Moore, D. D., (ex officio) President.
Rev. Reuel Keith, D. D., Professor of Systematic Divinity and Pulpit Eloquence.
Rev. Edward R. Lippit, A. M., Professor of Pastoral Theology and Church Polity.
Rev. Joseph Packard, A. M., Professor of Biblical Literature.
Rev. William Sparrow, D. D., Professor of Ecclesiastical History.
Qualifications for Admission.
Every person producing to the Faculty satisfactory evidence of his having been admitted as a candidate for holy orders, with full qualifications, according to the canons of the Protestant Episcopal Church in the United States, shall be received as a Student in the Seminary. All others may be admitted who shall produce satisfactory evidence of moral and religious character, and of classical and scientific attainments; and in general, of such dispositions and habits as may render them apt and meet to exercise the ministry.—*Extract from the "Rules for the Government of the Seminary."*
☞ The next session will commence on Wednesday, the 29th of September. Candidates for admission will assemble on that day at 4 o'clock, P. M., in the Library Room, for examination.
By order of the Faculty.
E. R. Lippitt, Secretary.
Theological Seminary, July 30, 1841.
Sept. 11—4t

TO TRUSTEES OF CHURCHES, &c.
ORGANIST.
THE advertiser, a competent person of many years experience, understanding Chanting and Psalmody, is desirous of a similar appointment in any Church considering the Music of the Church a primary consideration, and desirous of having good services. The advertiser feels qualified to give satisfaction, and is willing to make himself useful in a Choir. Would have no objection to any State in the Union.
Communications addressed "Music," at G. Jardine & Co's Organ Factory, Anthony-street, New York, will be attended to forthwith.
Sept. 11—3t$

LOUD'S ORGAN STUDY.
A SUPPLY of the above valuable work just received and for sale at this office.
September 11. tf

GENERAL PROTESTANT EPISCOPAL
SUNDAY SCHOOL UNION.
JUST PUBLISHED, A Book for Beginners, or, A Help to Young Communicants, that they may be fitted for the Holy Communion, and receive it with profit. By Symon Patrick, D. D., sometime Lord Bishop of Ely. Fine muslin, and Library bindings.
IN PRESS,
And will be issued shortly, The Festivals and Fasts of the Church. *Especially designed for the use of Young Persons.*
A Calendar of Scripture Lessons for the Year 1842, for the use of Young Persons.
Orders may be addressed to
JOHN W. MITCHELL, *Treasurer.*
or DANIEL DANA, Jr., *Agent,*
Sept. 11—3t *Church Depository,* 28 *Ann-street.*

THE CHRISTIAN'S REMEMBRANCER,
A CARD, presenting an Outline of Christian Duty, in the Words of Scripture. By the Rev. Dr. Hook. Elegantly printed.
For sale at the Church Depository,
Sept. 11—3t 28 Ann street.

PLAIN SERMONS,
BY Contributors to the "Tracts for the Times," just published by J. & H. G. Langley, 2 vols., and for sale at this office.
RECOMMENDATION.
"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.
Benjamin T. Onderdonk,
Bishop of the Diocese of New York.
New York, June 14, 1841.
Sept. 4—tf

THE MISSES CAMPBELL
RE-OPENED their School, at No. 259 Greene-street, between Waverly Place and Eighth street, on Wednesday, September the first.
Sept. 4—$3t

THE COLLEGIATE SCHOOL,
115 Franklin-street,
WILL be opened after the vacation, on Monday August 30th.
Circulars can be obtained at the Bookstores of R. Carter, corner of Canal and Mercer-streets, and of P. Leavitt, 14 John-street.
FORREST & MULLIGAN.
Aug. 14—6t.$ Principals.

WM. PEASE,
MUSIC PROFESSOR, (FROM LONDON,)
Organist, and Director of Music,
Teacher of the Piano Forte, Organ, and Singing,
RESPECTFULLY announces to the Ladies and Gentlemen of the city, that he continues to give Instructions on the Piano Forte, Organ, and in Singing, either at his residence, or at the residence of the pupil.
TERMS.
At the residence of the pupil, $30 per quarter.
At my residence, 25 " "
The subscriber would mention, that he has received his musical education under several of the first masters in the city of London; and having been an instructor of music in this country for several years, he hopes by unremitted attention to his profession, to merit a liberal share of patronage.
REFERENCES:
Mr. R. is at liberty to refer to the following gentlemen:
Rev. James M Matthews, D. D. — Rev. Samuel Seabury, D.D
Rev. John M. Macauley, — Henry Havens, Esq.,
J. D. Keese, Esq., — B. A. Mumford, Esq.
James B. Wilson, Esq., — H. H. Reynolds, Esq.,
— Timothy Clough, Esq.
Residence, No. 90 Fourth street, 2d door from Amos.
Sept 4—tf

GRAND ACTION PIANO FORTES.
THE subscriber would respectfully announce to the public, that he continues to deal in the celebrated Grand Action Piano Fortes, (made under his immediate inspection,) of the best seasoned materials, and warranted to stand any climate. Having received for his instruments Four Medals (*First Premiums*) at the American and Mechanics' Institutes in this city, for the best *Tone* and *Touch*, he feels confident in warranting them in every respect. The above instruments are made with all the latest improvements and style of finish—varying in price from $200 to $500—and will be sold at the lowest New York Prices.
All Piano Fortes sold at this establishment are warranted for one year.
N. B. Orders received for Piano Forte Tuning.
WILLIAM PEASE,
Music Saloon, No. 90 Fourth street,
Sept. 4—tf 2d door from Amos st.

DR. BERRIAN'S FAMILY PRAYERS.
A NEW Edition, revised and enlarged by an addition of more than fifty pages to the original work. By the Rev. William Berrian, D. D., bound in muslin and roan, for sale at the Church Depository,
28 Ann-street.
Where also may be had,
Bibles, Dr. Coit's Bible, Testaments, Prayer Books in variety, also rubricated; Life of Bishop Heber, Standard Works &c. Aug 28—2m.

A CLERGYMAN of the EPISCOPAL CHURCH,
NEAR the city of New York, on the Hudson River, having had many years experience in teaching youth, will receive two or three boys under twelve years of age, into his family, to teach with his own children in the ordinary branches of English Education, and preparation for college. For terms and particulars inquire of James A. Sparks, at this office.
Aug. 21.—tf.

CHURCH MUSIC.
JUST PUBLISHED, AND FOR SALE BY
J. A. SPARKS, No. 111 *NASSAU-STREET,*
A "MORNING SERVICE," VIZ.
TE DEUM AND JUBILATE, (IN A.)
By Wm. Boyce, Mus. Doct. Circ. 1760,
Adapted to the Liturgy of the Protestant Episc. Church in the United States.
With an easy arrangement for the Organ or Piano Forte, and an Explanatory Preface.
BY EDWARD HODGES, Mus. Doct.
Director of the Music of Trinity Church, New York.
The work contains 18 quarto pages, with a handsomely engraved title-page. It is printed on the best music paper, and suitable in form to bind with other music.
Price 75 cents. A deduction of 25 per cent. will be allowed to Choirs taking ten or more copies.
The trade will be supplied on liberal terms.
The patronage of the admirers of the *highest order* of Church Music is respectfully solicited.
☞ To be had also of J. Tiffany, Utica, N. Y.; T. Loud, 174 Chesnut-street, and R. S. H. George, 26 South Fifth-street, Philadelphia; and of A. E. Miller, Charleston, S. C. Sept. 18—tf

MRS. MULLIGAN & MISS ROBERTS'
BOARDING and Day School for Young Ladies, will open on Monday, September 13.
Sept. 4—$3t

KING & FEEKS'
CLASSICAL AND ENGLISH SCHOOL,
639 Broadway, near Bleecker-street.
THE Principals invite the attention of Parents and Guardians to the particular airy and healthy situation of their Rooms, (7 in number,) their commodiousness and convenience of arrangement; in which respects they believe advantages are offered that are not surpassed in the city.
The Government of the School, though sufficiently strict to insure the greatest general assiduity and emulation, is nevertheless, as much tempered with paternal forbearance, as is consistent with due regard to the lasting interest of the youth committed to their charge.
Terms per Quarter.

The English Course, Arithmetic and Algebra,	$10 00
Book Keeping, (extra.)	2 50
Geometry, Trigonometry, and the higher branches of the Mathematics, (extra.)	2 50
Latin and Greek, with the English and Mathematical course,	15 00
French and Spanish, each,	5 00
Drawing and Painting,	5 00
Stationary,	50
Music, (extra.)	1 00
Junior Class.	
Spelling, Reading, Writing, and the Elements of Arithmetic and Geography,	7 00

J. W. Thomson, A. M. Instructer in the Classical Department.
A. Pestiaux, Instructer in the French Department.
Ramon Garbayo, Instructer in the Spanish Deparment.
Edward Purcell, Instructer in Drawing and Painting.
G. H. Clark, Assistant in the English Department.
W. B. Bradbury, Instructer in Music.
The Principals respectfully refer to the following Gentlemen:
Hon. I. L. Varian, A. & G. Arnoux, Esqs., J. M. Bradhurst, Esq., J. De Ruyter, Esq., Daniel Ebbets, Esq., H. W. Field, Esq., W. Hardenbrook, Esq., D. Kingsland, Esq., Dr. D. Marvin, Rev. J. McElroy, D. D., H. H. Schieffelin, Esq., H. Suydam, Esq., J. C. Winans, Esq., Dr. S. P. White, J. J. West, Esq., N. H. Wolf, Esq., R. Wood, Esq.
Mr. Thomson refers to the following Gentlemen:
Right Rev. B. T. Onderdonk, Rev. W. H. Campbell, Rev. John M. Forbes, Rev. A. McClay, Rev. John M. Krebs, Charles Canda, Esq., William P. Furniss, Esq., Hickson W. Field, Esq., Harris Scovell, Esq. Messrs. Peugnet, Brothers
Aug. 28—12t.

VALUABLE OLD BOOKS ON ECCLESIASTICAL HISTORY, THEOLOGY, &c.
FOR SALE by BARTLETT & WELFORD, at their Antiquarian Bookstore and Repository for Standard Literature,
229 BROADWAY,
Under the American Hotel.

I. Dupin Nouvelle Bibliotheque des Auteurs Ecclesiastiques,—20 tom. 4to. bound in 7—vellum, fine copy. Price	$21 00
II. Cressey's Church History of Brittany, from the beginning of Christianity to the Norman Conquest. 1 vol. plates, large paper, rare.	10 00
III. Heylyn's Life and Death of Archbishop Laud. plates.	5 00
IV. Reliquiæ Baxterianæ, or Mr. Richard Baxter's Narrative of the most memorable events of his Life and Times. Edited by Matthew Sylvester. pl. portrait.	7 50
V. Le Neve's Fasti Ecclesiæ Anglicanæ, or Regular Succession of the Dignitaries of the Church. Id.	5 00
VI. Lenfant's History of the Council of Constance, translated into English. 2 vols. 4to. plates.	8 00
VII. Wood's, (Anthony A.) Athenæ Oxonienses, or Exact History of the Writers, &c., educated at Oxford. 2 vols. pl. fine copy in calf.	28 00
VIII. The Theological Works of Dr. Edward Pococke. Edited by Leonard Twells. 2 vols. pl.	10 00
IX. Œuvres Complettes de Bossuet Eseque de Meaux. 12 vols. royal 8vo.	20 00
X. The Life of James Usher, Lord Archbishop of Armagh, with a collection of his letters, &c., by Dr. Richard Parr. pl.	5 00
XI. Dr. Henry Hammond's Sermons and Discourses. fol.	4 00
XII. Dr. John Scott's Whole Works, including his Christian Life, &c. 2 vols. pl.	7 50

(*To be continued.*
The above are selected from *Bartlett & Welford's* recent catalogue of *Ancient and Modern Books*, containing nearly 4000 articles of interest and value in all branches of literature, with the prices affixed.
N. B. The publications of the Clarendon Press, and other Standard Episcopal Theological Books, constantly for sale at the lowest prices.
July 31.

CHURCH AND PARLOR ORGANS.—Geo. Jardine, *Organ Builder*, Anthony-st, next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in the country churches throughout England. Aug. 7.—yly

UNIVERSITY GRAMMAR SCHOOL,
IN the first story of the University Building, in Washington Square.
The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.
The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.
December 5—tf.

F. CHAPMAN,
Sexton of St. Clement's Church, and General Furnishing Undertaker,
RESPECTFULLY informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with, at his residence No. 24 Barrow street.
Interments procured in any ground or cemetery.
June 5, 1841; yr

POETRY.

From the Cathedral.

THE LITURGY.

Ask for the old paths where is the good way, and walk therein, and ye shall find rest.

A path of peace amid the tangled grove,
A moonlit ray of sweet security—
Bright holy days that form a galaxy
To make a road to heaven—strains from above
Whereon the spheres of duty kindlier move,
Drinking pure light and heaven-born harmony—
Such is the path of thy calm Liturgy.
Ancient of mothers, in parental love
Daily unwinding from thine annual maze,
Treasures that wax not old, whence still may grow
Fresh adoration. On thy face (of thee
Praying to be more worthy) as we gaze
Thy soul comes forth in beauty, and thy brow
So calm, is full of holiest Deity.

FORMS.

The care of discipline is love.

Love, from whatever earthly cave he springs,
(That spell of something heavenly dwelling round
Home, friend, or grave endeared,) when he hath found
Meet entrance he will shake his odorous wings,
And throw a charm o'er thousand meaner things,
O'er whatsoe'er at first he entrance found
Into the soul; in ties associate bound
He lives, and o'er them his own radiance flings:
Then why should not a holier peace and mirth
Love those mute forms, which cherished first their birth,
And braced them for the withering blasts of earth?
The gladsome soul that her devotion plies,
Bound in the wreath of ancient Liturgies,
Why should she not her chain beyond all freedom prize?

CHRISTIANITY THE RELIGION OF OUR LAND.

I would call your thoughts, awhile, to the consideration of a fourth topic; another of the grand principles to be distinctly understood by all, and fairly, fully carried out in all our civil institutions. It is this: Christianity is the Religion of our Land.

The Sacred Book used in the administering of all oaths of office, in the national and state governments, and in our general and local judicatories, is not the Koran of the Mohammedan, nor the Vedes of the Hindoo, nor the Edda of the Scandinavian, nor the Kings of the Chinese, nor the Zend-Avesta of the Parsee, but the Bible of the Christian.

The Sacred Day also, the day of rest from civil, as well as social, domestic and personal ordinary labor,—a day fully recognized by our National Councils, our General and State Legislatures and all our Courts of Law,—the Sacred Day which we adopt, is not the *Jewish Sabbath*, (the *seventh* day of the week,) nor the Moslem's Rest-Day, (the *sixth* day of the week,) nor the weekly holy-day of the professors of any other creed, but that which has been selected by us, as the holiest of the seven,—the Christian Lord's-Day!—that *first* day of the week, consecrated by associations connected with the glorious resurrection of him whom the *Christian* loves to call his Lord.

The whole fabric of our government bears this broad Gospel impress, in such bold relief, that it ought not to admit of a single moment's doubt, when the question is propounded, ***Whose is its image and superscription?***

Let us imagine ourselves surrounded by the various States that constitute our federal union; all of them represented by their respective delegates, and commissioned to reply to the brief question, What think ye of Christ?

New Hampshire, with her Constitution in her hand, declares: "As morality and piety, rightly grounded on evangelical principles, will give the best and greatest security to government, and will lay in the hearts of men the strongest obligations to due subjection," the legislature authorizes the several towns, parishes, bodies corporate or religious societies, within the State, "to make adequate provision, at their own expense, for the support and maintenance of public Protestant teachers of piety, religion and morality."[*]

North Carolina points to *her* Constitution, and declares, "No person who shall deny the being of God, or the truth of the Christian religion, or the divine authority of the Old or New Testament, ... shall be capable of holding any office or any place of trust or profit in the civil department within this State."[†]

Massachusetts, to disclose her views, directs our notice to her venerable university; and devoting to it one of the chapters of her Constitution,[‡] says explicitly, that the motives by which the State has been induced to grant to that "Alma Mater of many noble sons" her numerous corporate benefits, are these: "The encouragement of arts and sciences, and all good literature, tends to the honor of God, the advantage of the Christian religion, and the great benefit of this and the other United States of America."

Rhode Island, with her original charter, granted by King Charles the Second, of England,[§] tells us that, as she has never felt the need of her rejecting this for any other written form of government, so she has never ceased to glory in the "Christian faith," as frequently and forcibly acknowledged by it.

See Maryland also pointing to her constitutional scroll; and hear her say, "Every person appointed to any office of profit or trust, shall, before he enters on the execution thereof," "subscribe a declaration of his belief in the Christian religion."[‖]

But why should *each* of the constituent parts of our confederacy thus detail its requisitions, and thus announce its adoption of the Christian faith? It is avowedly the religion of our civil government. One of the ablest jurists on our bench has said: "Christianity, general Christianity is, and always has been, a part of the common law of Pennsylvania;" it forms "a necessary part of our common law." "No free government now exists in the world, unless where Christianity is acknowledged, and is the religion of the country." So argues the learned Justice Duncan, of the Supreme Court of Pennsylvania.[¶] "It has long been firmly settled," says he, "that blasphemy against the Deity generally, or an attack on the Christian religion indirectly, for the purpose of exposing its doctrines to ridicule and contempt, is indictable and punishable as a temporal offence."

"From the time of *Bracton*, Christianity has been received as a part of the common law of *England*." Christianity is a part, also, of our common law. Chief Justice Kent tells us, not less explicitly, "The people of this state, in common with the people of this country, profess the general doctrines of Christianity, as the rule of their faith and practice." Though the constitution has discarded religious *establishments*, it does not forbid judicial cognisance of those offences against religion and morality which have no reference to any such establishment, or to any particular form of government, but are punishable because they strike at the root of moral obligation, and weaken the security of the social ties." "To construe it (the constitution) as breaking down the common law barriers against licentious, wanton, and impious attacks upon Christianity itself, would be an enormous perversion of its meaning."[*]

The ministers of justice, and the Courts of Law, in different parts of our country, have accordingly arraigned and punished such as have aspersed the character of Jesus, or contrived and intended to scandalize, and bring into disrepute and vilify the Scriptures of truth and the Christian religion.[†] The same jealous care has not been extended to the followers of Mohammed, nor the disciples of Fohi.

I know that there are not a few, who feel at enmity with the prevailing and acknowledged religion of the land, and by ingenious sophistries seek, if possible, to abolish the institutions and the precepts of the Gospel, that Deism, if not Atheism, may supply their place. Such men there have been in all ages and all countries. Juvenal has well described some of them in his day; and our modern anti-Christians, it would seem, had been sitting for their portraits, by the great Roman satirist, who draws and paints them to the life, when he says:

> "Sunt in fortunæ qui casibus omnia ponunt,
> Et nullo credunt mundum rectore moveri,
> Natura volvente vices et lucis et anni:
> Atque ideo intrepidi quæcunque altaria tangunt."[‡]

But to the confusion of such blasphemers, and all who are lured by them into the same dangerous error, *we are a Christian people; and Christianity is and always has been a part of our common law*, as the researches, reasoning, and decisions of our learned jurists have abundantly demonstrated.

One of our Presidents, the elder Adams, in addressing Congress, speaks of his "veneration for the religion of a people who profess and call themselves Christians," and his "fixed resolution to consider a decent respect for Christianity among the best recommendations for the public service."[§] At the hour of his inauguration, our lamented Harrison, as I have already said, declared, "I deem the present occasion sufficiently important and solemn, to justify me in expressing to my fellow-citizens a profound reverence for the Christian religion;" and our present Chief Magistrate, in recommending to the people of the United States a day of fasting and prayer, addresses his recommendation to us as "a Christian people." And so it was *from the beginning* of our government, when the Congress of the revolution, proclaiming a general fast, in the year 1776, call upon the people "with united hearts to confess and bewail their manifold sins and transgressions, and by a sincere repentance and amendment of life, appease" God's "righteous displeasure, and through the merits and mediation of Jesus Christ obtain his pardon and forgiveness."[‖]

On a subsequent occasion, in the year 1777, they call upon the people to confess their sins, and make "humble and earnest supplication, that it may please God, through the merits of Jesus Christ, mercifully to forgive" them. And the same Chief Council of the nation express their desire that God would "prosper the means of religion for the promotion and enlargement of that kingdom, which consisteth in righteousness, peace, and joy in the Holy Ghost;"[¶] that he would "pour out his Holy Spirit on all ministers of the Gospel; that he would bless and prosper the means of education, and spread the light of Christian knowledge;"[**] that he would "take under his guardianship all schools and seminaries of learning, and make them nurseries of virtue and piety; that he would incline the hearts of all men to peace, and fill them with universal charity and benevolence; so that *the religion of our Divine Redeemer, with all its benign influences, may cover the earth as the waters cover the seas.*"[††]

Truly and emphatically may it be said, if the concurrent testimony of the highest authorities in the three departments of our government may be regarded as conclusive, Christianity is the Religion of our Land.—*Rev. Dr. Schroeder.*

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[*] Constitution of the State of New Hampshire; Part I, Art. 6.

[†] Constitution of North Carolina; Amendments, Art. iv. sect. 2.

[‡] Constitution of the State of Massachusetts; Chap. v.

[§] Quintadecima pars Patentium Anno Regni Regis Caroli Secundi Quintodecimo.

[‖] Constitution of the State of Maryland; Art. 55.

[¶] Sergeant and Rawle's Reports of Cases adjudged in the Supreme Court of Pennsylvania, (Updegraph v. The Commonwealth,) vol. XI, pp. 398-410. "*The Constitutionality of Christianity*" is set forth in the most lucid and conclusive manner, with ample references to the best authorities.

[*] Johnson's Reports of Cases argued and determined in the Supreme Court of Judicature, &c, in the State of N. York; (The People v. Ruggles,) Vol. VIII, pp 227, 228.

[†] Johnson's Reports, Ib., 225-230; and Sergeant and Rawle's Reports XI, 394-411, where the subject is fully and clearly presented.

[‡] Juvenal, Sat. XIII, l. 86. ss.

[§] Inaugural Address, March 4, 1797, near the end.

[‖] Journal, March 16th, 1776. Such phraseology is of *frequent* occurrence in the recorded transactions of the primitive Congress. See the Journals of Congress, June 12th, 1775; Dec. 11th, 1776; Nov. 1st, 1777; Nov. 17th, 1778, &c.

[¶] Journals of Congress, Nov. 1st, 1777.

[**] Ib., Oct 20th, 1779.

[††] Ib, March 19th, 1782.

GOD'S PRESENCE WITH HIS CHURCH.

Isaiah viii. 17.

The Church of God doth after an especial manner depend upon a special aspect of His countenance for her being and well-being. Her outward peace and prosperity, with all the blessings that she enjoys, are fruits of a more than ordinary providence. And there are blessings in their nature not ordinary, but peculiar to the Church, which have more of the face of God in them than all outward splendor of prosperity hath, and therefore are the special love-tokens He bestows upon His spouse, the Church, and by which He testifies His marriage with her. And that is the being of a Church, the oracles and ordinances wherein God manifests Himself to His Church, makes Himself known there as by His face, which is hid from the rest of the world. And though, in comparison of the vision of glory, the clearest, even extraordinary manifestations of God, are but a glance of His back parts, (as that of Moses, which was singular,) yet, in such a sense as suits our present condition, we are said to *appear before the Lord*, and to *stand in His presence*, and *to see His face*, and *the beauty of it* in His house and ordinances. Psal. xlii. 2; xxvii. 4, &c.

It is true, that the outward distresses of the Church and people of God are sometimes expressed by the hiding of His face from them, and so it is a part of what he means here; but it is not all the sense of it any where, but it is a word of their affliction, carrying a reflection upon their sin that provoked the Lord to afflict them, and so, implies His just anger kindled by these provocations. And it hath usually the ingredients of spiritual judgments under it, either the depriving them of God's ordinances in their use, or of the power and efficacy of them, (as was at this time, we see, the Prophet's complaint,) and possibly, a great measure of that heavy judgment upon the people, of blindness of mind and hardness of heart, a stupid senselessness under their calamities, which is one of the most certain and the saddest signs of their continuance. And this is the Prophet's meaning in this place. For without these, or something like them, a Church may be in real affliction, and yet, not under the eclipse of God's face for all that. Yea, possibly it may shine clearer on the Church in a time of outward trouble, than in the midst of peaceable and prosperous days: as the moon, when it is dark towards the earth, then the half that is towards heaven is all luminous, and, on the contrary, when it is the full to our view, it is dark heavenward. We see it in the common instance of the primitive times, how the gold shined in the furnace, how holiness and purity of religion flourished and spread in the midst of persecutions, and zeal for God burnt brighter than the fires that were kindled against it, and triumphed over them; and soon after they were put out, how it began to cool and abate, and the purity of religion insensibly died into numbers of superstitious and gaudy devices; and the Church grew downwards, outwardly more pompous, but lost as much for that of integrity of doctrine and worship. And therefore, in the twelfth chapter of Revelations, there is a woman *clothed with the sun, and the moon under her feet*, as full of heavenly ornaments as she is destitute of, and withal despises, those of the earth. And look, again, to the eighteenth chapter, and see a woman clothed in purple, and decked with gold and precious stones, and a golden cup in her hand, but herself, under all these dressings, *a harlot*, and her golden cup full of abominable filthiness. So, then, doubtless, the hiding of God's face from His Church, is something beyond her outward lowness and affliction, and greater and heavier than that; the withdrawing of His presence, and His not appearing for their deliverance out of trouble, and their spiritual comfort and benefit under it.

1st. Now, as that is put for the top of all distresses, we should esteem it so. But in reference to ourselves, and to the Church of God, I am afraid a great part of us do not know what it is to have this light. If we did, there needed no more urging it; itself would persuade us enough to prize it, and to fear the loss of it. The soul that knows the sweetness of His presence and His face shining on it, will account no place nor condition hard, provided it may be refreshed with that: as the saints have been in caves and dungeons enjoying more of that light in those times, when other comforts have been abridged. Then they have had a beam from Heaven into their souls in their darkest dungeon, far more worth than the light of the sun and all the advantages the world can afford. The Rabbin who lived twelve years in a dungeon in Francis's time, called a book he wrote, *The Polar Splendor*; implying that he had then seen most intellectual light when he had seen least sensible light. And thus it is with many Christians, in the darkness of distress; if they seek after this light, they may blame themselves and their own neglect if they find not somewhat of this truth. On the other hand, to a spiritual mind, this hiding of God's face will damp and distress the pleasantest outward condition which can be allotted him. It was in the midst of David's prosperity, enough to unseason all: *Thou didst hide Thy face, and I was troubled.* Psal. xxx. 7.

Now, if we would have the Lord, to whom believing souls are married in truth and righteousness, to look pleasantly on us, our great ambition should be, to walk in all well pleasing unto Him, and to seek of Himself those ornaments and that spiritual beauty which may make us lovely in His eyes; as a faithful wife decketh herself only for her husband. For all these inferior things are but figures of that mysterious life of grace which the soul hath from God, and by which it lives in Him. There are some singular largesses and outlets of spiritual joy which God gives not to every Christian, nor to any at all times. These we speak not of. But if we would enjoy more abiding influences of His love, and find Him accepting of our services at our hands, and measuring His graces to us, coming to us, and giving us access to come to Him, putting a life and blessing into His ordinances, though with different degrees at divers times; then our care should be, to entertain this friendship and correspondence diligently, to watch over our hearts and ways, that we admit of nothing that may disturb or interrupt it, and to be jealous of the least abatement; to search and find out the cause of it without delay. And if we do thus, we shall undoubtededly find the Lord willing to converse and dwell with us; and though He give us lower measures of comfort and graces than others get, they shall be so much as will enable us to go on in our journey. Above all, study humility. The High Lord loves to give Himself and His society most to the lowly heart. Trust not at all to thyself, nor to any thing below Him. Lay all thy confidence upon His power and goodness. Ye see here, that it was the multitude of sins that eclipsed His face from His own people, *the house of Jacob*; as He tells them by this Prophet, chap. lix. 1. It was particularly their distrust of God, and running to other helps beside him. Ever, the more he is in thy esteem, the more thou shalt have of Him; and the more thou believest His all-sufficiency, the more thou shalt find it and know it in thine own experience. Yea, it may be that when His face is hid from the Church, in respect of public distress and desertion, yet, it may even then shine bright upon a soul that secretly cleaveth to Him and delights in Him. So here, the Prophet says not that He hides His face from *me*, but, *from the house of Jacob.*

2dly. As for the Church, learn by the Prophet and other penmen of the Holy Scriptures, to eye and consider the estate of God's Church; to take notice how He deals with it when He shines on it and when He hides His face, and be deeply affected with it. Let thine eye be looking out, and let thine *eye affect thine heart*, as it is, Lament. iii. 51. Far be it from thee, to judge it any impertinence, and think it concerns thee not. Truly most of us have both eyes, and if we had twenty more, we should have them all poring upon our private condition. Providing we might have ease and good days, we should feel little for the *afflictions of Joseph.* It were not excusable, if even our secret devotions took us up so as to forget the Church; how much less excusable, to have our hearts engrossed wholly by our earthly concerns! And we see here what it is we have to do on the Church's behalf; to bewail her sins, begging pardon for those evils for which God hath hid His face from her; and what to desire, only to commence her own suit anew, as troubles arise, *Cause Thy face to shine, and we shall be saved;*—as the returning of the spring makes all things to flourish, and again puts a new visage upon nature. Mark the harmony and resound of the Lord's returning to Israel; the returning of their hopes and the sweet effects of it, Hos. xiv. 1, 5. All those heavy indignations that are on, or might trouble, the Church and themselves, arise from security, impenitence, and the fruitlessness of the word amongst them, which makes the Lord hide His face from them. Our part is, therefore, to return to Him. Oh, had we hearts to put the Lord to it, He could and would do yet greater things for us. And this we ought earnestly to desire, and with all patience to wait for it; which is the Prophet's way, *I will wait.*

The two wheels of the soul are desire and hope. Difficulty sets an edge upon desire; and the appearance of obtaining upholds hope. And both these are in the words the prophet here uses for his waiting and expecting; for they import an earnest desire, and yet a patient attending upon the issue. Look to that of David, Psal. cxxx. 6: *I wait for Thee more than they that wait for the morning,*—that watch until the morning, as some render it; in the cold night that watch. The thing the pilot waits for, is not a private good to himself, for that could not stand a counterbalance to the evil he is sensible of. The Lord's hiding His face from the house of Jacob was that which troubled him, and his waiting was answerable for the return of that light to the house of Jacob. Grieved that the Lord should absent Himself from His people, he looks back upon God's frequent appearings and showing of His face to Jacob, by such visions as gave lustre and glory to the place. See Hosea xii. 9. *We found Him in Bethel, there He spake with us,*—even us who have interest in these gracious appearances. And there it is urged for a ground of hope and waiting and calling on God. Now, for the face of God to be hid from those who were the posterity of Jacob and God's own peculiar people, was a sad thought to the prophet, who stays himself with this, that the Lord God had made known to him His purpose of returning and restoring the house of Jacob, and upon this he resolves to believe, and to rely upon God's word for it: *I will wait.*

Hoping, waiting, and believing, are taken indifferently in the Scriptures, and all the difference is only in relation to time. Faith believes the present word, and hope looks out for the after-accomplishment; and the patient waiting for it results from both. So they are but the actings of the same faith in a different notion, and they are indeed the test of faith. Our hearts are naturally of another temper than to take the Lord's word and repose upon it, and, when it is deferred, yea, and cross appearances come in betwixt, yet, still firmly to believe and patiently to wait for the accomplishment. We are of a childish humor. That which we laugh at in children, in little things, such as their minds are set on, we may be sorry for in ourselves as a greater folly, being in greater affairs. We are all in haste, and would have things come as fast as our fancying; and upon the delay of these mercies we look for, are almost ready to give over. That which brake forth from that wicked king's mouth, the seed of it is in all our hearts, when things appear worse and worse: *This evil is from the Lord; why should I wait for him any longer?* 2 Kings vi. 23. It is strange, in court suits and other business of a like nature, how long a man will wait upon another, and think all is well if he speed at last; and yet, how briskly we deal with God if He answers not at the first!

But faith teaches us (so to speak) spiritual civility, good manners towards God; it lets the soul see His greatness, and goodness, and truth, and persuades us to wait on Him, and not to weary in waiting; *to wait patiently*, as it is, Psal. xl. 1. Faith composes the mind, cures that light, fickle hastiness which is naturally in us. *He that believeth shall not make haste*, says the same Prophet, Isa. xxviii. 16. And is it not good reason that we wait for Him? Is He not wise enough to choose the fittest times for His own purposes? Well may we wait till He be gracious to us, for He *waits to be gracious* to us. Isa. xxx. 18. He is not slack, but is staying only for the due season; His love is waiting for the time that His wisdom hath appointed. And, to express His affection in our terms, He is longing for that time, as well as we are. For the same word is there used for *His* waiting, that both here and in that verse is used for *ours*, and it signifies an earnest waiting or breathing for that thing we wait for; and therefore, since He waits and longs, our waiting is in a happy conformity to Him. And thus, with good reason it is concluded, *They are blessed* that *wait for Him.* Thus there is a word very answerable, Hab. ii. 3: *The vision is for an appointed time,*—we read, *At the end it shall speak*, but it may be rendered,—*It breatheth towards the end*; runs, as it were, so fast that it panteth. The same word is used, Cant. ii., for the rising of the morning.

By fretting impatience there is nothing gained but needless desire. It advances not our business, but perplexes us to no purpose. And, on the other hand, patient waiting loses not a moment, but attains its end in the very due time determined; and hath this advantage in the mean time, that it puts the mind into a temper of peace and contentedness, which a man may act and profess to others, but cannot truly have within himself without faith. Isa. xxvi. 3: *Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee.* This waiting is always answered; never marked with disappointment, as is the ordinary custom of other hopes. Therefore, that which the Prophet hath, *He that believeth shall not make haste*, the Apostle Peter renders *shall not be ashamed*, 1 Pet, ii. 6. Though he hasten not, but wait, and wait long, yet, his waiting shall not shame him; none shall have matter to laugh at him for it, for his waiting shall be repaid with success, his hope shall be accomplished. Whereas, any other expectations make men ridiculous, and expose them to scorn, in that they look often for most contentment in those things that deceive them. The brooks that grow dry in summer, are an emblem of worldly hopes. Thus, Job vi. 19: *The troops of Tema looken, the companies of Sheba waited for them. They were confounded because they had hoped; they came thither and were ashamed.* But this waiting on the Lord never yet deluded any. *I waited patiently for the Lord*, says the Psalmist, *and He inclined to me, and heard my cry.* Psal. xl. 1. Then he makes his experience a common good; draws it to a general conclusion, v. 4: *Blessed is the man that maketh the Lord his trust.* Thus he confirms that general truth by his particular experience, and, as the Apostle says of them who believe, *sets to his seal that God is true.* Thus ought every one, upon his experience of the Lord's goodness in his deliverance, speak to the advantage of the Lord's faithfulness, and say, As He is called *abundant in goodness and truth*, so I have found Him, and I would have others to rely upon Him: if my testimony could do any good to that, or persuade them, they shall be sure to have it wheresoever I come. Thus Psalm xxxiv., the Prophet will not smother the Lord's goodness which he hath found: *This poor man cried, and the Lord heard him.* And verse 8, he invites all to *taste and see that the Lord is good; blessed are they who trust in Him.* He will advise others to this upon his own experience. Surely, he will know where to seek, when he is again put to it. As he loves the Lord for what he hath found, so he will make use of Him always in all his straits. Psalm cxvi. 1: *I love the Lord;* and seeing *He hath inclined His ear to me*, I am resolved [illegible] this course, *I will call upon him as long as I live.*

Archbishop Leighton.

JOURNALS OF GENERAL CONVENTIONS.

THE subscriber proposes to publish by subscription the Journals of the General Conventions of the Protestant Episcopal Church in the United States, from its first organization to the present time. As it will be attended with great expense, no one would probably be induced to undertake their publication, unless orders are previously received for the work in the form of subscriptions. The liberality and promptitude with which Episcopalians have recently encouraged the subscriber, inclines him to believe his friends of the Church will again respond to him in a corresponding tone of good will and patronage.

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July 24—11t$

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May 22, tf.

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